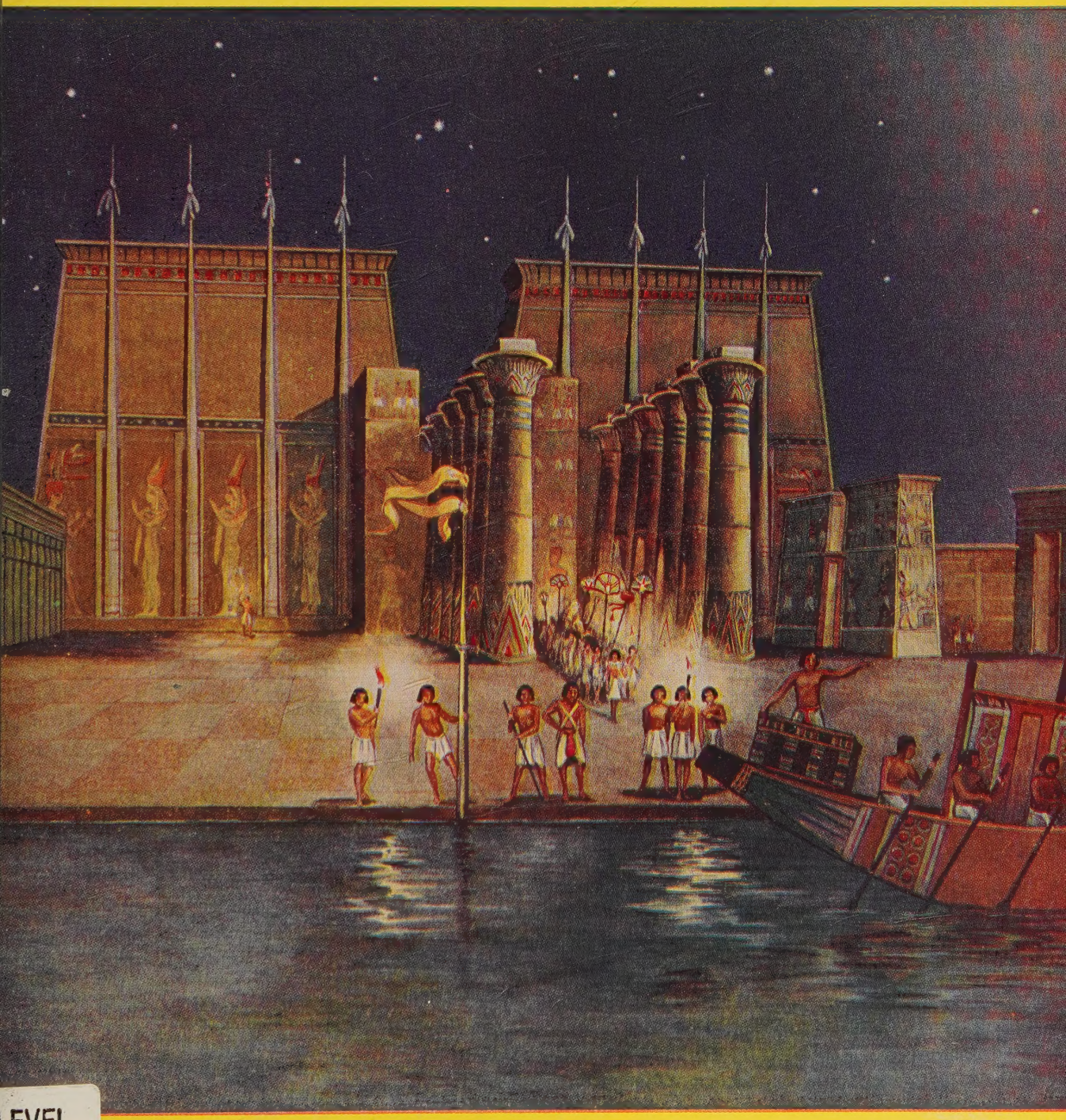
# ROSICRUCIAN DIGEST

JANUARY, 1948 - 25c per copy

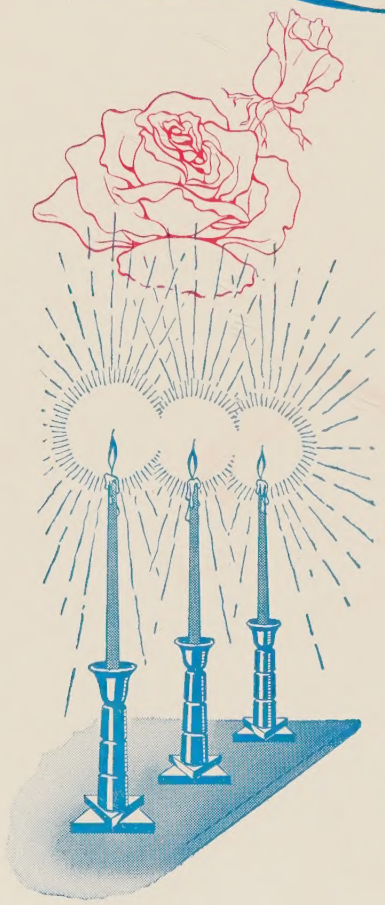


LEVEL ONE

*Mysticism • Art • Science*

# This Month's Feature

*Student Supplies*



## Rose-Scented Candles

AN AID to meditation . . . the scent of roses combined with the soothing vibrations of candlelight! For sanctum use . . . for rest and attunement . . . for psychic experiments . . . or merely as a pleasant table adornment. While burning, these candles give forth the inspiring, sweet fragrance of a rose garden.

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———

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Two boxes (8 candles) for..... 2.20

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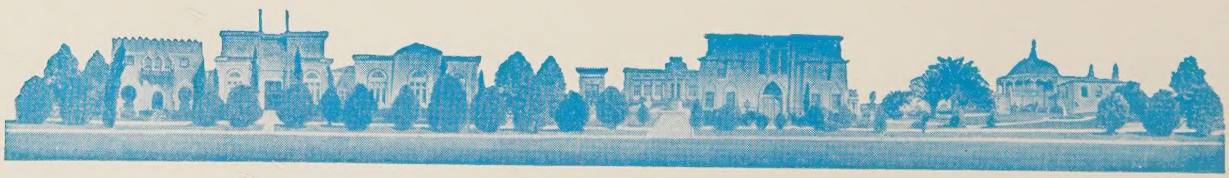

**THE INSTITUTION BEHIND THIS ANNOUNCEMENT**

## OUR NEW SOVEREIGN GRAND MASTER

On Friday, November 28, the Board of Directors of the Supreme Grand Lodge of A.M.O.R.C. appointed Frater Rodman R. Clayson, F.R.C., as *Sovereign Grand Master*. He will succeed Frater Thor Kiimalehto, retired. Frater Clayson has been an active member of A.M.O.R.C. for a number of years. He formerly served as Master of the Oakland, California, Lodge. For the past several years he has served in the Department of Instruction of the Grand Lodge, and as Director of the Rosicrucian Planetarium. In addition to having an excellent comprehension of mysticism, he has fortified himself with a sincere investigation of certain of the sciences. He will be ritualistically installed, assuming the powers of his new office, in the Supreme Temple, at the regular convocation, Tuesday evening, January 13, 1948.

# The Mechanism of Mind

## WHY YOU ARE AS YOU ARE—
## and *What You Can Do About It!*

DID you ever stop to think *why* you do the things you do? Have you often—when alone—censured yourself for impulsive urges, for things said or done that did not truly represent *your real thoughts,* and which placed you at a disadvantage? Most persons are *creatures of sensation*—they react to instinctive, impelling influences which surge up within them and which they do not understand—*or know how to control.* Just as simple living things involuntarily withdraw from irritations, so likewise thousands of men and women are content to be motivated by their undirected thoughts which haphazardly rise up in their consciousness. *Today you must sell yourself* to others—bring forth your best abilities, manifest your personality, if you wish to hold a position, make friends, or impress others with your capabilities. You must learn how to draw upon your latent talents and powers, not be bent like a reed in the wind. There are simple, natural laws and principles which—if you understand them—make all this possible.

For centuries the Rosicrucians (not a religious organization), a worldwide movement of men and women devoted to the study of life and its hidden processes, have shown thousands how to probe these mysteries of self. Renowned philosophers and scientists have been Rosicrucians—today men and women in every walk of life owe their confidence and ability to solve personal problems to the Rosicrucian private, *sensible* method of self-development. Use the coupon below for a copy of the book, *"The Mastery of Life,"* which will be sent to you without obligation, and will tell you of the Rosicrucians *and what they can do for you.*

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Please send me your free book, *"The Mastery of Life,"* which I shall read as directed. This does not obligate me in any way.

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**THE ROSICRUCIANS (AMORC), SAN JOSE, CALIFORNIA, U. S. A.**

# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXV JANUARY, 1948 No. 12


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# THE THOUGHT OF THE MONTH

## CHURCH AND STATE

By THE IMPERATOR

THE determining of supreme authority is always a vital problem in human society. It is not just that the individual wants access to a source that will augment his personal powers. It is also that, by making himself appear as an agent of some superior power and acting in its name, he is often able to justify what otherwise might be questionable acts. Perhaps we shall never know for a certainty which power, Divine or temporal, man first recognized. Was he first conscious of the superior strength and cunning of one of his own kind or of the forces of nature which he later deified? At least these two, the power of organized religion, which we shall call the *church* or sacerdotalism, and that of organized society or the *state* grew up side by side. They have continuously vied for man's allegiance and the domination of each other.

It would seem that the broad purpose of religion is to cultivate a consciousness of the spiritual nature of man, to be accomplished by a moral code and teachings based on what is proclaimed as sacred doctrine. The ultimate end to be attained is that man shall conform in his living to what is conceived as "the godly life." What shall we say about the objectives of the state? If we lay aside special ideological doctrines, I believe that the average citizen is hoping for a society that will guarantee the protection of his life, liberty, and property, and allow him the pursuit of happiness.

The manner in which the spiritual consciousness of the individual should be awakened and even the nature of the manifestation of God Himself have, unfortunately, been left for human construction. They have, consequently, varied in accordance with the personal evolution of mankind. These differences, early in the history of mankind, caused rivalry among religious systems, since it was apparent that no sect would be acceptable to all mankind alike. The one that could control society, reaching down through secular education and government, would be the most likely to become supreme. It could by such means *legally* proscribe rival sects or at least emasculate them.

To assume this position, religion had to endue itself with authority which transcended that of the state in each realm of activity in which they conflict. To promulgate its ideas, to penetrate each vital sphere of society which touched thought and conduct, the church must needs have an extensive *institution*. It cannot rely solely upon voluntary contributions for support. It would need, as the state, large revenue derived by *taxation*. Since the capacity of a people to pay taxes is necessarily limited, it is obvious that both church and state could not expect to collect equal amounts from the public. Again education, as the acquisition of knowledge, includes a study of the history of thought. This, in turn, would include philosophy and the various concepts of religion. It is often difficult for religion to remain supreme, if there are competitive and appealing concepts extant. This condition, then, would ne-

*The Rosicrucian Digest January 1948*

cessitate the church's invasion of the field of education, not just within the scope of its own theology but, as well, in those realms which the state had included. In this way, the church could exclude any subjects or aspects of them that it considered objectionable to its cause.

Is there any grievous error in a theocratic government, that is, a state exclusively governed according to a religious concept of God's rule on earth? It would be most commendable if human society were to be organized so as to function according to spiritual direction. One factor, however, in such a plan would be imperative: the Divine edict, the rule of God, would need be free of all the fallibility of human interpretation. It would have to be so illuminating that it would inspire all men alike to accept it without the need of any form of secular enforcement or definition. Since men now comprehend Divine purposes according to the light of their *individual understanding*, a uniform theocratic government on earth is not yet possible. Therefore, ecclesiastics and theologians who, on behalf of the sects they represent, attempt to impose their version of Divine decree through a temporal institution, as a church, will and must meet with conflict from sincere dissenters.

### *Mediaeval Governments*

In Egypt, the state came under the domination of the priesthood during the period of power of ancient Thebes. Amenhotep IV threw off the yoke by transferring his court to the new capital city which he built and which is now known as Tell el-Amarna. He introduced, to his period in history, monotheism, the belief in a single god, as a competitive concept to the traditional religion of the priesthood. After his demise, though his ideals left an indelible impression upon future minds, the priesthood asserted itself again and *absolute theocracy* was once more introduced to the masses. The state came again under the domination of religion.

In Greece, the state was, in no sense, a theocracy except perhaps in ancient Delphi where were located the Temple and Oracle of Apollo. Within their precincts, the priests and oracles established laws governing all worldly affairs. In Rome, religions of various kinds flourished. So long as they remained subordinate to the political interests and attempted no theocratic government, they were generally unmolested.

The mediaeval Christian church was a single great institution. It was very effectively organized and patterned after the earlier powerful Roman State. The church had at its head the Pope at Rome, and officers in all countries of Western Europe. It likewise enacted canons or laws and had its own law courts. It exacted taxes and even maintained its own prisons. Early kings were dependent upon the church for literary accomplishment and for such functions as the preparation of documents of state. Even state funds were used in various countries for the support of the church institutions, a practice which ired the princes and kings.

It was St. Augustine who furthered the idea of the supremacy of the church over the state. The church, he proclaimed, has a higher function than the state: the former has to do with eternal salvation, while the latter has to do with "terrena felicitas" (earthly happiness). St. Augustine held that the secular purpose of the state can be condoned only when the civil power places itself at the disposal of religion. In other words, the state, as a governing body of society, cannot be approved unless it submits to whatever the church prescribes. In effect, the state would thus have no independence, for it could never depart from policies established by the church. The theory here established is that, since the church has a superior function, the serving of God as it alone conceives such service, in any conflict the state must give way to the church upon demand. During the Middle Ages the church and state were held in the same relation as the sun and moon—"the latter gaining its light from the former."

### *God or Man?*

To the *unthinking* man, the supremacy of the church over the state, as a governing body of society, seems proper. The pre-eminence of the church, it is argued, lies in the fact that the word of God is a higher law to be obeyed than those laws which are

enacted by man. It is made to appear a question of *province*. Who shall have jurisdiction over mortals, God or man? If one is willing to accept church dogma as equivalent to the word of God, then the authority of the church must be recognized at all times as supreme in any matter of conflict. In mediaeval times, Catholic baptism was quite general. Thereby the individual became a member of the church, subject to papal authority. To question such authority was heresy. Today, however, by millions of persons, whose faith is not so blind, the absolute authority of the church in all conflicts with the state cannot be conceded. St. Thomas Aquinas apparently assigned an independent position to the state, but he likewise held that, in any issue, the authority of the church must be supreme because of its Divine relations.

### *Advancement of Views*

During the Reformation, a more enlightened and liberal view of the functions of state and church were advanced. It was contended that the duty of the church was to nurture souls. The state, too, had a certain Divine commission. It had to "foster justice, maintain order, insure liberty of moral action on the basis of law." It gave religion certain assurances as well. The state should not dominate religion, the latter being a matter of inner conviction.

The Jesuits countered with the contention "that all authority belongs primordially to the church—," because it receives the same directly from God, whereas the state derives its power from the people. Pope Gregory VII and Pope Innocent III endeavored to carry out these theories, the further claim being made that the object of the state was only "material prosperity" and that a man might lose his soul in the pursuit of it.

The fallacy of the whole premise of the church's supremacy over the state or the unity of both is the authority of its decrees. God is an *intimate experience* to man. He cannot have that objective reality that will submit to perception, that is, to be seen or heard alike by all mortals. The word description of an epiphany or Divine revelation of some mortal is not intimate enough to all persons to cause them to have a mystical consciousness of the Divine. For any council of prelates of any sect to endeavor to reduce exegetical writings to laws, governing all temporal affairs, must be considered as a dangerous restraint of human liberty and advancement. It is a reasonable presumption that a divinely ordained law does not change. To be consistent, then, it would be necessary for the church to deviate from its interpretation of such laws and their enforcement. History has shown, however, that the church has, time and time again—and often belatedly and with prejudices—been obliged to revise its position on vital matters concerning temporal affairs. This, then, is a proof that a church-state, wherein a few men declare for themselves absolute authority, would, because of the finiteness of the human mind, be holding back what otherwise might be the intellectual contribution to society of nonconforming geniuses. What opportunity would a modern Galileo, Copernicus or Darwin have in a society of church government, if their ideas were as radical as those of their predecessors? The church, as a state, would be obliged to be inflexible in all matters which would question the authenticity of its proclamations. The church, presumably speaking for God through the minds and tongues of men, would have to take an inexorable position, even when its errors were as conspicuous as a cloud obscuring the sun.

The evil that follows from a church-state, whether intentional or not, is in refusing to recognize the equality of any other religion. The church-state is obliged to proscribe religious practices which oppose its dogma, even though such are not detrimental to the welfare of a people. It must, as well, restrict all knowledge, which, even though factual, challenges the provenance of its authority. A church-state, consequently, inhibits certain basic liberties which a progressive secular government or state would recognize.

### *The American Constitution*

The domination of the state by the church still prevails in many countries throughout the world. The United States of America was founded upon

the principle of the independence of state and church without any prejudice toward religion. It is necessary for each American, therefore, to ascertain and to demand that every officer of his government is giving his allegiance to his government. Especially is this so whenever an issue may arise between the church and the state, so long as such issue is in accordance with the Constitution of the United States. Article I, Section 9, of the Constitution of the United States provides: "—and no person holding any office of profit or trust under them shall, without the consent of the Congress, accept of any present, emolument, office or title, of any kind whatsoever, from any king, prince or foreign state." Another principle that must be enforced for the independence of the state is that expressed in Article VI, third paragraph: "—but no religious test shall ever be required as a qualification to any office or public trust under the United States." This we may interpret as meaning that an officer of the government must be selected for his character and his ability rather than allegiance to any sect, his religion being a personal conviction and not to be considered a qualification for office.

The *Bill of Rights* is the essence of that liberty which the Constitution of the United States provides. It has its equivalent in similar doctrines of the nations of the Commonwealth of Great Britain and several other sovereign powers. Article I of this traditional Bill of Rights provides: "Congress shall make no law respecting an establishment of religion or prohibiting the full exercise thereof." If, however, we permit religious or sectarian schools to become financed by federal or state funds or to have transportation to such schools maintained by one or several of the states of the Union, we are then jeopardizing the independence of the state. We are declaring that the state has a material obligation to a religious institution, regardless of what the sect may be.

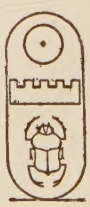
Only recently there was published in newspapers throughout the world a summary of a papal broadcast wherein it was stated that the unity of church and state, as one co-ordinated body, was essential. This is evidence that, in one quarter at least, the old and pernicious theory of church domination of state still prevails. Let us remember that, if any sect governs the civil life, its theologians, who presume to speak for God, shall have it within their power to prevent the expression of the voice of conscience of every individual within their province.

## WE THANK YOU

The officers of the Supreme and the Grand Lodge, and the various department heads of the Order at San Jose, are very appreciative of the hundreds of greetings which came from all parts of the world, bringing messages for the holidays. Much as we would like to respond by individual acknowledgments, the volume of mail prevents us. We take this method, therefore, to wish for each of you the enjoyment of harmonious living throughout the year.—AMORC STAFF.

## PORTLAND AND SEATTLE RALLIES

Rallies will be held by both the Portland, Oregon, and Seattle, Washington, Lodges on February 6, 7, and 8. Special programs are being planned. AMORC members are invited to attend at either place. A Supreme or Grand Lodge officer from San Jose will be present at each Rally. For further particulars, write to: Ollie F. Fuller, Master, Portland Rose Lodge, AMORC, 5542 North Haight Ave., Portland 11, Oregon; or to: Marjorie B. Umbenhour, Master, Michael Maier Lodge, AMORC, 2409 East Valley St., Seattle, Washington.



# Sovereign Grand Master Retires

Frater Thor Kiimalehto, F.R.C., has retired from the office of Sovereign Grand Master, after serving in that capacity for over ten years. In accordance with Article VI, Section 4, of the Constitution of the Supreme Grand Lodge, the Board of Directors of A.M.O.R.C. voted Frater Kiimalehto a retirement pension *ad vitam.*

Frater Thor Kiimalehto took an active part with a nucleus of other members under the direction of Dr. H. Spencer Lewis, late Imperator of A.M.O.R.C., in the foundation of the Rosicrucian Order for its second cycle in America. On the memorable occasion of April 1, 1915, he signed, with twenty-two others, the first proclamation of the Supreme American Council of the Ancient Mystical Order of Rosae Crucis. He then had been duly appointed Secretary General, and so affixed his title to the historic document. Having been in the printing business for some time, he gave of his experience to the Order, in addition to functioning as Secretary.

In February 1937, having been recommended to the Supreme Grand Lodge by the late Imperator, he was appointed Sovereign Grand Master by the Board of Directors.

Frater Kiimalehto now holds the honorable title of Past Sovereign Grand Master. He has promised to contribute periodically articles from his pen to the pages of the *Rosicrucian Digest* and occasionally to address assemblies of members at Rosicrucian Park. We are certain that now, upon his retirement, there go to him, not alone the well wishes of the Staff, but alike those of every Rosicrucian and reader of this publication.

RALPH M. LEWIS,
Imperator

# SANCTUM MUSINGS

## MESSAGE TO THE F.U.D.O.S.I.

*By* SAR HIERONYMUS

Sar Hieronymus, Imperator of Europe, delivered the following address by proxy before a F.U.D.O.S.I. conclave held in Paris this last September. The F.U.D.O.S.I. is a federation of the authentic, esoteric, initiatic orders of the world, of which the only American orders included are the A.M.O.R.C. and the Martinists.—EDITOR.

EIGHT years ago, in a Message of which the prophetic tone bore witness to its inspiration, we foreshadowed the dreadful hurricane of fire that was threatening the old forest of Europe. At that time (1939) nothing could check the disaster that was darkening the horizon.

We are passing again through the same anguish, though more acute, because, in fact, we have had the experience of the terrifying outburst of war and of its appalling prolongation on the whole earth. Like an indestructible virus, war is going on and everywhere events are taking on a revolutionary cast; or, in other words, are threatening the world with sudden and total destruction. Provisional peace does not destroy the cause of war and of rebellion. Principally the causes of war are the hatred and violence resulting from the ruthless selfishness of nations and of men. Selfishness itself is a consequence of materialism which tends to destroy all ideals, and which turns man into an animal of which nothing can control its appetites and restrain its passions.

The threat that is imperiling the present world is far more serious than that of eight years ago. The lack of balance is also infinitely more serious. It is deep-seated and generalized, tearing up the material and social economy, as well as the cultural, intellectual, and moral structure of all nations. The world is passing through a very severe illness. The whole of mankind is essentially suffering from a state of moral unbalance.

Selfishness is the negation of charity, of love, of brotherhood; political imperialism is the negation of justice, of freedom; materialism is the negation of the human soul and of God. A materialist world is a world without soul, without God.

To ourselves, *initiation* has revealed the miraculous action of spiritual values, and we are aware of the active and creative part that such values carry on in the aggregate worldly economy. Where revolution is developing, spiritual values are held in contempt; they are persecuted, annihilated.

Through their active mysticism the *initiates* are reaching toward the transcendental Essence of God so that they

may command the unknown forces. They understand, and you understand, my Brothers, that the appalling threat that is rising against the world is nothing else but the fact that God is withdrawing from the world. God is withdrawing from the world because men are relentless in destroying all that links the world to Him. Materialism denies Divine Power and believes only in the essentially material forces that are the sustenance of Black Powers. Materialism denies the goodness of God and consequently love, justice, freedom, and the right of all men to happiness. It denies the Light of God, and it denies the right of God to illuminate hearts and personalities. And progressively, as it rejects God, life becomes an aimless, illogical whirlwind, a blind and endless disorder.

### *The Mission of Initiates*

Our mission is to save the world from the impending disaster, to save this ungodly humanity by uniting it to God's transcendency. And there is no other means to unite mankind to God, except through prayer and mystical elevation. Between the world and God, the Creator of all things, prayer re-establishes the bonds that materialism destroys. Such bonds are not fiction; they are active radiations that rise from the earth, and associate its fate to the Will of this God of strength, mercy, and light.

But these active radiations that must form the network which shall hold the earth in the way of Peace, of Love, and of Happiness, require the meditation of initiates. Whatever be their religion, whichever be the climate under which they may live, these Initiates of the Divine Mystery, through their elevation, which implies absolute purity of heart and total disinterestedness, may reach the very Essence of Him who rules the destinies of worlds and of men.

In connection with this, the mission that has been assigned to our sacred Orders is to save mankind, through prayer and mystical elevation, from the danger of destruction.

Whatever be your degree of initiation, of mystical elevation, it is possible for you to attain this spiritual perfection so that prayer becomes a friendly conversation with the Sovereign Master of the world. Then, attunement is perfect, and all that you shall ask of the ineffable Master in the name of humanity, He will do; whatever be your request, He will grant it unto you. And if you deem that the living Christ remains the true mediator between mankind and the Divine world, it is toward Him that the flight of your mystical elevation will rise. If you are attuned with Him, you initiates will obtain for mankind all that you will ask, and you will ask for one sole thing and that one is everything: PEACE. Peace between nations and between men; Peace in the hearts through the heavenly Light — social Peace through God's power giving to all the realization of their fraternal duties.

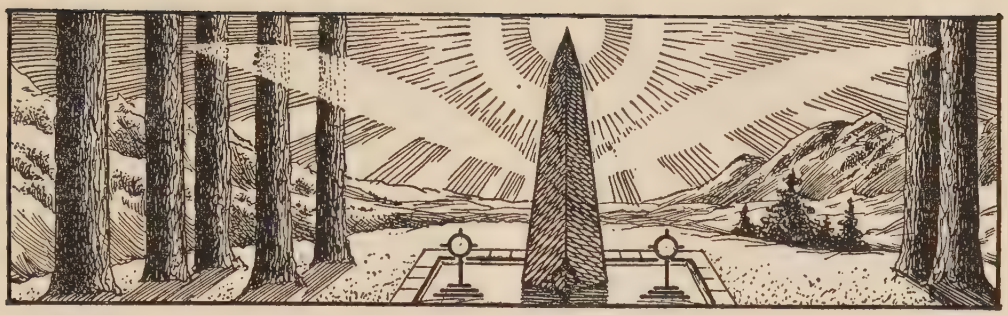
And if the sacred Orders spread this call over the whole earth, wherever there is an Initiate of God—and through a fertile radiation, into every part wherever there is a man who deeply believes in God—the world will not only be saved, it will not only know *that* peace promised to men of good will, but *will* also know the *thousand years*—which means an infinite period of peace—that, according to the Johannine Revelation—a wonderful initiatique model—must crown the world in its maturity.

The world will become what you want it to be. It will become what the ardor of your prayers will make it, and the power of your mystical elevation will shape it. It is incumbent on you, therefore, to link the world strongly to God. Through the towers of prayers you will raise it into the Cosmic, so that the diabolical powers shall never be able to precipitate it into the abyss of Darkness, into eternal annihilation.

Therefore, pray with me, all of you, my Brethren, from this day on, until the Mercy of God may give *peace* to the world.

▽ ▽ ▽

The doors of wisdom are never shut.—Benjamin Franklin.



# *On the Nature of Beauty*

By Ralph M. Lewis, F.R.C.

LESSON ONE

From experience, it would appear to us that beauty has a very real existence. Its praises have been sung by the bards in classical literature for milleniums. Beauty has been the quest of millions of people. It has been sought after by those of every level of society and of every race. For *what* do persons seek when they search for beauty? What do people have when they do find it?

For all of its seeming reality—the fact that it is sought after and said to be possessed—beauty has no substance of its own. Beauty has never been isolated from any object which is said to be beautiful; it has never been extracted and found in a condition or state apart from things. Admittedly, beauty assumes an infinite variety of forms. It may be found in rocks, trees, streams, birds, and yet, not one of these things is, in itself, representative of beauty.

If beauty is a mysterious mantle or cloak that descends upon and envelops things, why, then, do not all persons perceive alike the object as beautiful? We know, of course, that there are invisible forces and energies in nature, and that these give many things a quality by which they are distinguished from others. We say, for analogy, that an object possesses the property of magnetism. Again, we say that other objects possess the phenomena of electricity. We say that animate bodies are imbued with vital life force. However, all such qualities can be discerned by everyone alike. Everyone can perceive that a lodestone is possessed of that phenomenon which we call *magnetism*. Furthermore, all persons of normal hearing will agree when a sound has been changed from a low to a higher pitch. Men with normal eyesight will agree as to when an object has been increased or diminished in size. Why, then, we ask, do not normal persons agree on what is beauty?

If beauty is not independent of things—that is, if it cannot be separated from objects which are said to be beautiful, and if it is not a quality which enters into or influences objects —we have then the right to ask, "Has beauty any *objectivity* in itself?" It has also been said that beauty is a divine gift—something that has descended from the gods to men. After all, men like to think that all that seems to be beautiful, and which finds their interest in the world, has been bestowed upon them as a gift from on high. They think, or like to believe, that the sun was given to them for the warmth or light that it affords, that the earth has been given them as a dwelling place, and the trees for shade. If we want to consider these as divine gifts, at least we can say that all men share them to some extent; all men realize them. But, if beauty is likewise a divine gift, it

most certainly is not so objective, for it is neither perceived nor appreciated alike by men. Beauty, then, must be *subjective*—something which motivates every man differently. We know that one man may find repugnant that which may enrapture another.

Men speak of creating a beautiful world, a world that will enthrall them. Often, they prate about bringing beauty into their lives and creating a beautiful environment. How can beauty as a subjective notion, be transferred to a material object, or substance? Further, if it can so be transferred from the mind of men to matter, how can it be made perceivable to others? Let us assume that we have here an object; it is not beautiful in the opinion of many. Then, an artist, a sculptor, or an architect in some manner transforms that object so that the majority of men refer to it as beautiful. Most certainly, the artist, or the sculptor, did not transfer from himself some substance to the object, as a fluid of some kind, or a solid, by which it might have become converted into a beautiful thing. A substance, a solid, or a liquid, as we have said, in and by itself, is not beauty. Apparently then, the artist must cause things in their arrangement —in some manner or other—to affect men, to produce that which is called *beautiful.*

From the foregoing it obviously is important to know the intentional or the accidental relationship between the world of things and ourselves, from which relationship there comes about that which is beautiful. If we know the relationship between matter and ourselves from which results the beautiful, beauty will then no longer be a chance experience; neither will it be a mysterious event in our lives—to disappear because we have no means of causing it to recur. There are some who like to make the appreciation of beauty an aesthetic sense. By referring to an aesthetic sense they imply that it is a kind of sixth sense, a special faculty immured within man through which and by which he has exclusive realization of the beautiful. This conception is very old. Its theory at least warrants a brief review of the principal ancient philosophic ideas of beauty.

### *Egyptian Conception of Beauty*

To the present time, there has not descended to us any writing on papyrus, or inscription in stone, from ancient Egypt, which would constitute a discourse on the nature of beauty. In fact, we are not certain that the ancient Egyptians ever did resort to such abstractions as the defining of the nature of beauty. On the other hand, in their hieroglyphs we find the word *nefer* frequently used as an adjective. Literally translated, it means "good," "fine," and "beautiful." It is used in each of these three ways. Sometimes we find it used as: "fine material"; in this sense it meant "excellent workmanship or craftsmanship." Again, it is used as "good" in the sense of the excellence of something, such as "good oxen," or "good bread." Nefer is also used to mean "virtue"; in other words, as "good God," or "a good man." Those familiar with the history of Amenhotep IV, Pharaoh of Egypt, are aware of the fact that his wife was often considered the most beautiful woman of Egypt, so far as our knowledge of the times is concerned. She was known as *Nefertiti.* Literally translated, Nefertiti means "Beauty's arrival." We presume that the word referred to his wife's beauty as a sensuous quality, a physical beauty, or pleasurable appearance. This idea may be derived from an examination of the beautiful bust of Nefertiti, excavated by the Germans and still remaining in the Berlin Museum.

The nearest approach which we have to the Egyptian conception of beauty, and its meaning, may be found in the actions and attitude of Amenhotep IV toward the art of his time. After deserting the traditional capital city of Egypt, Thebes, he built a new and magnificent city which he named "Horizon of Aton—to the glory of the sole God!" In accordance with his complete reformation of the temples, he renounced the traditional art of Egypt. It would appear that he issued an edict to the artists whom he sponsored in the new city. He must have declared that they perceive the world through their own eyes, and that they must consider art from the point of view of what most men find to be beautiful in the world

outside themselves. He must have further instructed them not to resort to wholly abstract values, and that they must portray forms as objectively and as near to their natural appearance as possible. The artists were apparently admonished not to create imaginary forms of beauty, but to depict directly what the senses perceive. From this we may assume that the Egyptian conception of beauty was that it was some kind of *quality* which arises from things and that it was inherent in them. Man, therefore, must try and copy things as they *are*, and in that way perceive the beauty which is of their essence.

Plato, in his dialogue on the *Laws*, tells us that the excellence of music is to be measured by its pleasure. However, he said that this pleasure must not be that of chance persons. We presume that he meant that the criterion of excellence in music should be the pleasure it affords, and not just the mere *number* of listeners—not mere loudness, but, rather, the excellence of music should determine its *quality*. Consequently, those with a knowledge of good music, not those who merely chance upon it occasionally, would be the best judges of its excellence and the pleasure it affords. Beauty, then, in music, would be *subjective* as well as objective. It is not alone a question of hearing, but one of understanding and the appreciation of what one is experiencing. The chance person could experience it, but one who *knows* would *understand*, as well.

### *Absolute Beauty*

Plato also stated that there is a wondrous beauty that transcends the beauty of nature. He said that this transcendent beauty is everlasting. It is not one that decays or waxes and wanes. Further, it is not a beauty that is fair from one point of view, and foul from another, as is so often the nature of material beauty. It is a beauty that has no relationship in time and in place. It is not just a beauty of today, or of yesterday, or a beauty of tomorrow, nor is it a beauty of just one land or one people. It is not a beauty of face, of hands, or of speech. It is not a beauty of heaven, as a religious or moral precept, nor is it a beauty of earth. Rather, this transcendent, wondrous beauty is *absolute*. It is the *idea* of beauty itself, free of all encumbrances, free of the limitations of form, free of change and decay.

This absolute beauty is of the soul. We reach this absolute beauty by climbing upward to it. It does not descend to us. In the *Symposium*, another dialogue, Plato tells us, that in order to approach this beauty, we must begin from the beautiful things of earth—by being attracted to those things which mortals consider beautiful. Through these we mount upward. As Plato states, we go "from fair forms, from things pleasing to the eye, to fair practices," to that which we consider right, and thence to fair notions, to ideas of just and fair play. Finally, we mount to the very essence of beauty, the absolute beauty, the very *universal idea* of beauty had by all men alike. To Plato, then, beauty was one of the universal ideas implanted in the soul of man, unlimited by substance or form. It is part of the divine consciousness in man. Beautiful things of earth, according to Plato, are but fleeting shadows of this transcendent, absolute beauty. Beautiful objects participate in the absolute beauty; they are related to it. More simply put, they are symbols of the greater divine pleasure, reminders of what may be ours if we will mount upward.

To Aristotle, beauty was also pleasure. Beauty was pleasurable insofar as its effects on men are concerned. Aristotle held that beauty arises from *a quality* which exists in the world; that is, it is in the realities of things. He does not specifically define just what that quality is. However, he implies that this quality in the things of the world is the order and unity which they have. When the intelligence of man perceives this order and experiences it as pleasurable, he designates those things as "beautiful."

Epictetus, the Stoic philosopher, gives a very interesting account concerning the nature of beauty in which he, like Plato, states that beauty constitutes the excellence of the nature of a thing. Epictetus relates an incident concerning a young rhetorician, a student of discourse, who came to call on him. This young student was dressed in the

most fashionable clothes. They constituted the mode of the day. His coiffure was ornate. Objectively he was attractive and had a physical beauty. Epictetus, noticing this, and apparently aware that the young rhetorician was quite conscious of his attractive appearance, asked him: "Do some think that horses and dogs are beautiful?" The young rhetorician answered: "Yes." Then the great philosopher asked: "Are some men, likewise, beautiful, and others deformed and ugly?" The rhetorician answered in the affirmative. Epictetus continued: "Do we call each animal beautiful for the same account, or is it beautiful because of some particular of its own?" He answered his own question by saying in effect that each horse, each dog is beautiful because of the form of its own nature. Then Epictetus further stated: "What makes a horse beautiful will, as well, make a dog deformed!" Then he asked: "What is it that makes a horse beautiful? What is it that makes a man beautiful?" He went on to answer his own questions: "It is the excellence of their own nature." Then he admonished the young rhetorician: "To be beautiful, truly beautiful, strive for the excellence of your nature. Make for yourself a character. Be honest, resolute, temperate. These things are your duty; no matter how well you are dressed, you are ugly without this excellence of character."

Abd al-Karim al-Jili, Mohammedan mystic of the fourteenth century, stated: "All created things are mirrors in which *absolute beauty* is reflected." We presume that he meant that God's creative power is in the essence of all things. The forms or shapes of things, or their images as we see them as mortals, are no more than the attributes of this essence. The pleasing shape is a reflection of the essence. Material beauty which we see in the world is merely our discernment of the divine essence of the thing.

Plotinus, often referred to as the Father of Mysticism, since mysticism has borrowed so much from his contributions, wrote on the nature of beauty in his renowned work, the *Enneads*. He said that "every musician who has beheld the intelligent concord of the universe, has subsequently been stirred by the concord of sound. Every master of geometry and arithmetic shall take delight when viewing through the eyes sympathetic forms and just purposes." We interpret this to mean that anyone who has once become conscious of the divine harmony, then becomes particularly sensitive to the beauty of nature, and has what is ordinarily known as an *aesthetic sense*. Plotinus further said that when we see beauty mirrored in a human face, we are called then to appreciate divine beauty. He also said, referring to the beautiful things of everyday, that if these were the *image*, what must be the original! In other words, what must the divine beauty be like which is behind the images which mortals call beautiful?

What then can we say was the consensus of these ancient philosophers with regard to the nature of beauty, at least insofar as we have considered their thoughts? First, there is an absolute beauty that transcends the beautiful things of the physical world. This absolute beauty is a divine harmony. Second, no one thing, no one object or image is representative of the beautiful, as a substance or a quality from which beauty may be had, or which will alter or affect other things so that they, too, shall be beautiful. Third, beauty is in all things of nature, but man must discover beauty in them. He must seek it out. The ancients could not agree as to how beauty manifested to man in the things of nature. They did agree, however, that man realizes beauty in pleasurable experiences—that what was pleasing to man constituted the forms which beauty assumes.

We must ask, why are some things beautiful to mortals and other things not, if, as many of the ancients believed, beauty is the essence of all things? This, then, shall be our next consideration, and we will leave abstract philosophy to enter again into the psychological consideration of beauty.

### *The Psychologist's Version*

William James, eminent psychologist, whose works are considered classics, said with respect to beauty: "In the world of beauty the elements are mat-

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# *Mysticism in Business*

By J. Seward McCain

Is mysticism an abstract concept that concerns us only in the realm of theory? Or is it a practical and powerful influence upon our daily affairs in business, in professional activities, and in political life?

One who has not attained eminence in any of these fields of endeavor must hesitate to answer in a tone of finality. There are those who scoff at the idea of anything but intellect as a guide for practical activities. Is such "hard-headed thinking" right? A businessman who holds that mysticism is the most potent element in the achievement of business success should be able to point to a fortune won as evidence of its effectiveness. Without that tangible proof, such a viewpoint must be stated with due deference and allowed to stand entirely upon its own merits.

Earnest reflection confirms my own absolute conviction that my successes in business, small as they may have been, were the result of an inner awareness that had no direct relation to the process of objective reasoning. It is not too much to say of my own experience that in business the things that were well done, the bold and constructive acts, the profitable ventures, were inspired. I am convinced further that my success would have been far more substantial had I learned to hear and trust the inner voice more often.

These things I have proved to myself in the journey of life. I recite them in order to bear witness to the truth, and not primarily to convince others. Since from a material viewpoint the element of success is not an outstanding feature of my experience, in a legalistic sense I may not be a competent witness. Yet, I make bold to go a step farther and say that I am also firmly convinced that the real successes of every legitimate businessman must be attributed to something within and above himself. Something speaks silently, and even wordlessly, to the responsive heart, and the mind is enlightened. In the millionth part of a second, a flash of inspiration directs an act that the mind accepts even against the tedious pleadings of logic. To me, this explains innumerable instances of almost prophetic vision and high courage that dignify the annals of business.

Is there any reason why this should not be true? Is it trivial or pointless to believe that Cosmic influences should guide us toward business or vocational success? Certainly the principle of success in itself does not conflict with universal welfare. Success is one aspect of growth, or increase, and thus conforms to a fundamental law of creation. Business is human service and an instrument of civilized progress. The successful business furnishes commodities that sustain the spirit, mind, or body of man. It provides employment for hundreds or thousands of workers and pays them for more than their mere subsistence. Successful business is a creator of wealth, as distinguished from a sharer of wealth or an

expropriator of wealth. In the successful legitimate business enterprise, there must always be an element of nobility.

### *Nobility Versus Commercialism*

There are three figures in the history of America whose lives in particular seem to reflect the influence of mysticism upon business or professional success. They are by no means the only three, for a host of other personalities will readily suggest themselves. Yet Franklin, Lincoln, and Edison together occupy a special niche because of their similarities in experience and accomplishment. Each of the three reached the peak of true greatness, each rose from the most humble beginning by means of individual initiative, each subordinated self to the pursuit of truth, each found success in service.

The lives of these three great men have furnished the material for a multitude of books. So much has been written, in fact, that we are prone to forget that each of them started out in life as a businessman of the most humble kind, that each was compelled to devote a great part of his early days to the job of making a living—even as you and I. There is nothing inconsistent in that with their later development. Edison gained substantial wealth and public recognition during his lifetime. Lincoln won world-wide acclaim as a statesman. Franklin achieved fame and fortune as businessman, pioneer scientist, and public servant. Even their contemporaries, and certainly we of a later generation, could not fail to perceive that Divine guidance had influenced their lives and work.

Every human being is a potential Franklin, Lincoln, or Edison. There is no known limit to the heights which you or I can reach if we dedicate our lives to unselfish service. Whatever our present situations, the lofty elements of mysticism are available to inspire us as they were to lead and direct the greatest humanitarians of the past. The difference in our achievements is to be measured by the difference in our sensitiveness in understanding, and in the strength of our desire to follow the path of spiritual insight. Our failures are the result of our tendencies to gratify the physical senses, deify the objective mind, and thereby condition ourselves against mystical illumination.

### *The Count of Success*

The record of history and the intimate experience of numberless men and women bear out the assertion that mysticism is, and properly should be, the main influence in business success. But there is a condition that must be observed. He who hopes to succeed in business through the guidance of mysticism must actually subordinate self. He must be willing to go hungry, in both the figurative and the literal sense, in order that his customers and his workers may be fed. He must venture so that they may be more safe. He must accept fatigue that they may rest. "He that would be greatest among you, let him be the servant of all."

There is nothing impractical about mysticism. There is nothing about it that is incompatible with business. It is influencing the success of businessmen every day, and it would be a greater influence were there more men with enough spiritual development to appreciate its rich rewards. There is a type of businessman who counts success entirely in terms of selfish gain. Some of these do attain a degree of financial success and mistake it, perhaps, for something of real value. Such a person might ask "why seek success through spiritual insight if others are to derive the material benefit?" In other words, "what is there in it for me?"

To a mind that can ask those questions no answer could convey any meaning. Its development of understanding is still for the future to bring about. There are others, indeed a vast majority, who appreciate "as through a glass darkly" the true implications of success in business as inseparable from success in life. They are not asking what is in it for them, but what was in it for the Philadelphia printer, the New Jersey electrician, the Illinois storekeeper-lawyer who spent their lives in justifying their innate convictions. And as such inquirers sense the values realized in those three lives, they come a bit closer to understanding what was in it for an obscure carpenter from a village in Asia Minor.

# *The Rejected Gift*

By Raymund Andrea, F.R.C.
Grand Master of AMORC of Great Britain

When he was thirty years of age, Zarathustra left his home and went into the mountain, where for ten years he lived in solitude and did not weary of it. Then a change came over his heart, and one morning at dawn he went before the sun and addressed it: "Thou great star! What wouldst be thy happiness if thou hadst not those for whom thou shinest!" Then followed those pregnant words which one of the Old Testament prophets might have spoken: "Lo! I am weary of my wisdom, like the bee that hath gathered too much honey; I need hands outstretched to take it."

Why is it that men, a chosen few, write words like these? I imagine that a well-informed literary critic might answer: As the musician, or the artist, so here the poet chants a mournful number under the influence of the poetic mood, but with a veiled glance at his own exaltation and value. It is a typical academic answer, but no man who says this will be in danger of writing like that. We might expect him to give a similar answer to the Old Testament prophet, when the fire of the Spirit wrung this strophe from him: "Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together." There is little difference between the two utterances, although one came from a blasphemer of religion, as judged by the canon of orthodoxy, and the other, from one of the most inspired writers of the Bible.

There is yet a third utterance, expressing the same pent-up emotion of the poet's heart, that of the psalmist where he says: "I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. My heart was hot within me, while I was musing the fire burned: then spake I with my tongue." There is a superlative beauty and pathos in the compulsatory poetic ejaculations of the heart; and no matter what their source, they are indexes to the mystical truth I unfold here. The wind bloweth where it listeth; and the spirit of inspiration will choose its own vehicle to enlighten and guide all who may read.

I place the words of the prophet and the psalmist alongside those of Zarathustra because all three admit of the same mystical interpretation. Zarathustra had remained for ten years in his mountain retreat in solitary study and contemplation—then "he went before the sun and addressed it." The period of solitary retirement had done its work. It had not failed him; it had accumulated that fullness of wisdom which no longer permitted him to rest in peace and enjoy it alone. It sought to break the bounds of personal possession and utter itself to the world. He no longer had any pleasure in ruminating what he had found of wisdom during his lengthy meditation. Like the prophet, he was "weary of holding in": like the psalmist, "while he was musing the fire burned." The

words of all three are almost identical in declaring what they felt urged to do. Yet, noble and discursive as are the utterances of prophet and psalmist, I feel that the words of Zarathustra have a luminous simplicity which excels both: "I need hands outstretched to take it." The former two tell us what they could do; the latter realizes a dire personal need and sends forth a heartfelt petition to the great light of the world for it. Read into the meaning behind the words: "I have found in the silence great wisdom; it has become an intolerable burden to me; I petition the rising sun that some may accept and share it with me."

"There is here, below," said Hugo, "a pontiff, and it is genius." That is why men, a chosen few, write words like these. Genius is not of the body, nor primarily of the mind, but of the soul. The soul in these men is in the ascendant and has access to the sphere of mystical impression. They have the right of way to the presence of God, and they utter the accents of the divine world because they must. They cannot live to themselves. No matter how long the season of preparation may be —and it is sometimes very long—the time comes when the mounting fire of the heart meets the descending fire of God, the veil of the temple is rent in twain, a crisis of emotion awakens the heart; the voice of the silence breaks the spell of solitary musing and aspiration, and the humble suppliant consecrates his soul upon the altar of service. This happens in perfection to the chosen few—to the mystic, the poet, and the prophet; and if we had not the records of their musings, novitiates and utterances, we should be poor indeed. But we have these enshrined in the literature of culture of many centuries. They have been the guide of aspirants in every generation and will ever be so. The tragedy of recent years, and of today, was and is, that there have been and are so few who have answered that petition of Zarathustra: "I need hands outstretched to take it." The voices of the world have been so loud and insistent, the desires of personality so dominant and clamorous, that the innate inspiration of the soul has been smothered, or prostituted to material and purely mental ideals. All the while, the mystics have been with us; their researches and experience have been proclaimed and published; and the works and findings of their predecessors have been cited and adduced as testimony in support of their own experience—apparently to little purpose. Yet the hope of the immediate future, from the real evolutionary point of view, lies mainly with those of mystical vision, with free, independent, forward-looking individuals, unbound by creed or dogma, unmindful of churchly religion, but possessed of a burning faith in the soul and possibilities of man.

### *The Hope of Zarathustra*

Zarathustra had sought and attained this freedom of soul in solitude; then he came down and looked for those who would accept it and would help to free men from their servitude. The mystics have done this consistently; but the self-sufficient lordly ones of the world and their followers have turned from them and from that which they most needed. The wars of our time are evidence of it. Instead of retiring to the mountain solitude of the inner life, rulers, statesmen, and people, of narrow and materialistic aims, have pushed this inglorious world at last to the edge of the precipice of disaster; and what they might have learned in the silence and with humility from mystic, prophet, and poet of vision, an iron and knowing fate decrees that the fall and ruin of the idols of men from continent to continent alone shall teach them.

Some who claim insight into national and international Karma have laid the present century martyrdom of man at the door of the impotence of the mystical and religious forces of the nations, their lukewarmness, indifference or apathy, in not exerting themselves to outweigh in influence the impending evil which threatened mankind. I should agree that the religions of the world have failed in this respect—and those of the East have failed no less conspicuously than those of the West —and I have more than once expressed an opinion on this leadership. I should not agree that the mystics, prophets, and spiritual aspirants of the world are likewise culpable, when the church and

the people generally have ignored the proffered teaching, inspiration, and guidance of the Zarathustras of the nations.

Let us be just. The Zarathustras have been merely tolerated by the state, never subsidized by it. They have been charitably tolerated as a peculiar and harmless people, instead of an influence of considerable potency and a pronounced asset to any nation. Nor is the church alone guilty of intolerance and indifference to the message of mystic and prophet. An almost incredible attitude is maintained by men of science towards both. We have been privileged to hear the broadcast opinions of advanced scientists in Britain in response to questions of mystical and psychic import, and the limitations of these men in dealing with such questions give as little hope to the Zarathustras of this generation as the church did in former ones. They publicly discredit the findings of supersensible research and mystic experience, and their academic reputation in the various fields of scientific knowledge and discovery exercises a deleterious influence upon the minds of sincere inquirers who look to them for authoritative guidance.

### *Frontiers to Thought*

Therefore, we in the Order are opposed by two representative bodies of belief and opinion, orthodox religion and science, who may be expected to regard us with some suspicion, discredit us with criticism, and attempt to treat us with indifference. In a word, we are beyond the pale of the charmed circle of orthodox religion and materialistic science; the latter even having the unique temerity to declare authoritatively that the case for telepathy has not been proved. Is it very surprising that civilization nearly passed out with the world war? Is he a pessimist who sees no indication of a wave of mysticism in the postwar world, when ninety per cent of the people permit this same science and religion to set the frontiers to their thought and discourage all possibility of higher and esoteric enlightenment and insight? For ourselves, we ignore their frontiers and stand in no need of the encouragement of science or religion, as these representative bodies declare and proclaim them. We have long since taken the measure of both. What value they have we recognize, but we deprecate their influence so far as mystical and esoteric advancement is concerned.

A student of mysticism is occasionally perplexed because, under the incentive of a liberating teaching such as he has received in the Order, the painful limitations of his particular religious attachment are brought into full view. A young Canadian, on service in Europe during the war, came to see me on this subject. He came of a Catholic family and had spoken, unadvisedly, to his padre about his allegiance to the Order, and asked his opinion. He was persuaded to renounce this allegiance, because the church, the padre insisted, could give him all that the Order could, and all that he needed. We may dismiss the plain falsehood of the statement. I asked him whether he really wanted the teachings of the Order and if they helped him? He declared that he did want them and could not renounce them. I therefore advised him to follow his own *light* and let the padre follow his, for the padre had no right or authority to decide for him.

This particular case is typical of the attitude of religion and science today, which discourages the seeking and inquiring mind from cultivating a free and expressive creative life. I do not say that they institute an open campaign of proselytism and range abroad for simple-minded converts. Grounded in tradition, as is the church, dedicated to the intellect and the five senses, as is science, they profess to have the keys of heaven and of this world, and nothing can prevail against them. But time is moving on: the undercurrents of evolution are gathering momentum; and even if we see no pronounced sign of a forward movement in the direction of higher advancement and demonstration, there is reason for thinking that the impassable frontiers set by religion and science are perceptibly fading in the mist behind us, so much so to some of us that we have long since discounted their existence. But these frontiers still loom up importantly for many, yet not convincingly as for-

merly. They are being unceremoniously criticized by inquiring people; and among us are the potential mystics, prophets and poets of tomorrow. The anxious voice of the church calls to them to rescue them from the old damnation: the cold, unspiritual eye of science confronts them to delay their redemption. Neither gives comfort nor promise of fulfillment to these aspiring personalities. Within those fast frontiers there is no peace for them. But for the existence of schools and fraternities of mysticism and higher culture, they would be like lost souls roaming the highways of a distracted and disillusioned world, where art, beauty, and the true poetry of the mystery of life, and the noblest in man, have been crucified afresh upon a cross of wretchedness, penury, and starvation.

### *For Half a Century*

But the same petition goes forth: "I need outstretched hands to take it." All through the nightmares of wars of blood, wars of peace, and of the dark night of the soul, throughout the madness and degradation of it all, we have responded to that petition. We accepted the gift in faith and lighted our torch at the source of mystical truth before this century was born; and for half a century we have passed on that light to others—the handful who would take it. We came down from the mountain solitude, renouncing many excellent things we would have done for ourselves, and stood before the sun and gave what truth we knew. And it is for those who find no comfort, no guidance, no promise of fulfillment, no enlightenment or panacea for the soul, or no way of spiritual discipline, in the religion and science of today, to accept this gift which points the way to freedom of thought and creative living, and to that true psychological insight into man's soul which will enable them "to lift a little of the heavy Karma of the world."

## ON THE NATURE OF BEAUTY

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ters of experience." In other words, the things which we perceive as beautiful, *the objects* themselves, are external, are apart from us—as a rose, a sunset, or the sea. The world of beauty, aesthetic beauty, however, is one of *idealism*—a utopia. Consequently, there is a continuous conflict between these two worlds. There is ever the attempt to relate the two—the world of matter, of forms, and the aesthetic world, the world of ideals. Material forms, objects and their dimensions, their position in time and in space—these things, James points out, are not, in themselves, beautiful. Through the mention of length, width, and breadth, one has no sense of the beautiful. If one mentioned the hour of the day, he, likewise, is one who has no sense of the beautiful. The mind, then, insists on imposing its relations, its ideals, upon the things of the material world so that they will constitute beauty to man. Aesthetic values, according to James, are *brain-born*. In other words, we give things their orderly arrangement, the ideal of which was engendered in our mind. Then, when these material objects, or images, participate in that ideal, we designate them beautiful. We then have established relationships within our own minds which do not actually exist in matter.

Is it true then that man makes the world beautiful? Is the beauty of the world something which is strictly a human conception? The Christian finds beauty existing in a Christian society where persons conform to certain Christian ideals and dogmas and which a Christian conceives of as being beautiful. Conversely, however, the anarchist and the atheist consider unbounded independence and the idea of a purely mechanistic universe as beautiful. Such conditions conform to those standards of beauty which such persons have conceived. Man then, it would appear, finds beauty wherever those things exist which reflect his ideas of perfection.

On the other hand, it has often been said that aesthetic principles are the result of the formation of habits. Certain impulses which we perceive objectively call forth ideas by associa-

tion, or repel others. When a conjunction of experiences keeps repeating, a cohesion of terms results. In other words, certain terms, by uniting time and time again, through habit make that relationship pleasing or disagreeable to us. Thus, if we eat potatoes with salt often enough, that conjunction of experiences acquires a certain excellence to us; such a habit becomes an enjoyable one. However, actually from a psychological point of view, habits are a minor factor in our appreciation of beauty.

The way man is physiologically and mentally constituted is the more important factor in causing his aesthetic tastes. For example, some minds are preternaturally sensitive to logical consistency, or to inconsistencies. They unconsciously rank all things under one kind or the other. Because of their particular sensitivity of mind, each experience immediately appears to them logical or illogical. Subjectively, their minds establish certain categories, and usually if things do not fall into place logically, they become out of tune. Those things out of tune with the mind are ugly to it; mind cannot escape realizing them as ugly, for it has set up within itself certain standards of beauty.

Physiologically, we are of the same essence, therefore, it would stand to reason that our *basic* interests and desires should likewise be the same. We enjoy moonlight nights; we like swaying palms, snow-capped mountains, and blue skies, but we dislike violent, shaking terrestrial disturbances — earthquakes and belching volcanoes—which terrify us. The more basic the experiences of people, the more we can be certain that they will be either accepted or repelled by most people, because they are related to the very instincts of human nature. It must be understood that, psychologically, life is not just a matter of perceiving, that is, of having a number of experiences which lead us to realize the world outside ourselves. Life is also a matter of passing judgment, of evaluating our experiences according to their reaction upon us.

For example, a man may be considering a painting which hangs in a public salon. He pauses before it for just a moment; then, turns his eyes away and walks on. He has shown no overt action; he has displayed no particular emotion; he has made no particular comment. He has looked upon the painting, but how did he value it? What is his reaction to what he has perceived? Did he find balanced masses? Did he consider the draftsmanship good? Did he purchase it? We ask again: What was its value to him? Did he consider the painting good or bad? And why?

Psychologists are of the opinion that beauty can be made an objective study, that it can be made as much a special scientific inquiry into man's reactions as many other subjects. They believe that it can be taken out of the realm of speculation and abstraction. Psychologists are also of the opinion that man is the measure of all things aesthetic. They think that beauty depends more upon man's feelings, his reaction to the things he considers beautiful, than upon any intellectual survey or comprehension of what is beautiful.

(To be continued)

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## BRAIN ACTIVITY

The brain has a spontaneous electrical beat, as automatic as that of the heart, which is modified by, but is not dependent on, outside stimulation. This major discovery has changed our thinking about the brain; from the picture of a passive telephone system to one of a system in continuous activity and able to start its own messages as well as to receive others.

By Dr. Ralph W. Gerard, University of Chicago

—From *Electronic Medical Digest,* May-June, 1946

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

# THE TIDE OF TIME

TO ANYONE who has watched the ebb and flow of the tide there comes the understanding of an inevitable rhythm in nature, as is illustrated every few hours by this natural phenomenon. The seasons of the year and the movements of the various celestial bodies are other illustrations of the same rhythm but on a less noticeable scale. The tides are close to men, particularly those who live near the sea. They move with a regularity that can be determined far in advance, and that affects the daily lives of those who live near its manifestations.

It is no wonder that various students and thinkers who have observed these repeated rhythmical movements of physical things came to accept a theory of eternal recurrence, a belief that all manifestations in the universe are the result of a constant repetition functioning in accordance with fixed laws. According to this theory all life, all things repeat over and over into eternity. "There is nothing new under the sun," wrote the poet-author of *The Song of Solomon.* Such a universal concept is one of endless repetition with probably no particular purpose for this manifestation of ceaseless energy. Others have believed that although the rhythmical manifestations of nature are those of constant and continual repetition, insofar as they can be observed by man, there is less observable change, and that all the effort and energy expended in the sight of man is but a part of a greater movement of which

*The Rosicrucian Digest January 1948*

man cannot conceive but which gradually, and as inevitably as the tides themselves, advances toward a purposeful end.

The tides, as they now manifest, have had their ebb and flow prior to man's appearance on earth, but even that length of time is only an instant in eternity. And if their flow and ebb continues that far again into the future, there will be, then, over all an inevitable change which will conclude as a part of the eventual purpose toward which everything in nature strives.

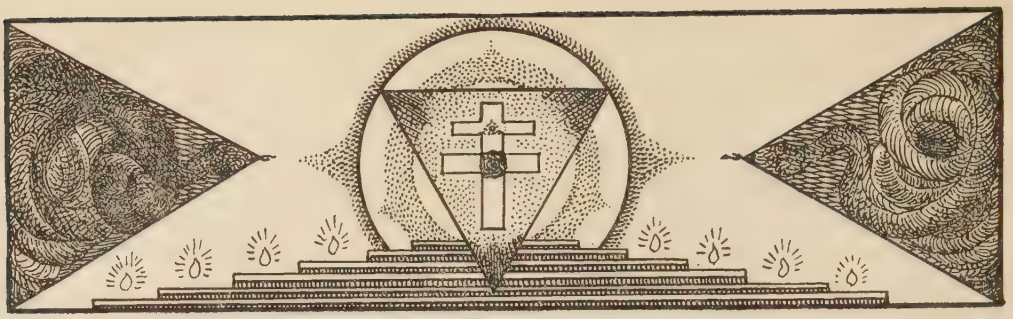
As the new year approaches in accordance with the calendar with which we are daily familiar, the consciousness of man's measurement of time is closer to us. We look with regret or with relief at the year just passed, and we look ahead to the new year with hope or disillusionment, depending a great deal upon our experiences of the past and our general outlook of life as a whole. Regardless of how we may choose to accept or regard the passage of these milestones of time, as we grow older we become aware of their inevitable change as sure as we are of the change of the tides. Life itself is a series of changes in terms of its span of time. Life has its high and its low points. We rise to peaks of emotional level and we sink to states of lethargy, but life as a whole is not either at the peak or at the lowest point. Regardless of how much importance we may attach to these two extremes, most of life is made up of the so-called everyday or routine occurrences, and we go about mainly upon a more or less fixed level, influenced from time to time by an extreme change that we may bring about or that circumstances may force upon us.

An ancient philosopher believed that the fundamental reality was change—that never was anything ever the same but always in a constant state of flux. He would not have accepted the theory of eternal recurrence. He would have pointed out that at no time can the identical circumstances combine to bring about actually a condition identical to one which has occurred before. Regardless of the change which exists about us, regardless of the flow of time about or through us, man is the observer of all things. He has the potentialities, if not to understand completely, at least to observe and contemplate all the Cosmic manifestations. From his conclusions he draws his knowledge, and even more important, he forms the theories, ideals, and principles which will become the underlying thought or philosophy of life.

To take stock of one's philosophy is to inventory our experience and knowledge just as a merchant might inventory the objects upon his shelf. It is traditional to do this at the beginning of a new year, and as we do so we should drop as the dominant part of our thinking the disappointments, disillusionments, or even temporary states of happiness that the past period of time may have produced, and, without fear of the future, combine into the philosophic whole of our thinking the state of mind that will carry us on through the changes and experiences of life to follow.

Time itself is not to be feared. It is not the passage of the years, or the growing old, that creates problems—it is only man's objective analysis of time and his fear of repetition of past circumstances that hold the possibility of disillusionment. Time will go on as long as we retain a physical body and have objective consciousness. We cannot hold it back, we cannot direct it, but we can direct our lives in relation to it.

At this time it is well to give some thought to the rededication of the purpose which we have in life, to realize that the time that is gone can be only the source of strength for future living, and that we will live in this future whether we wish it or not. It need not be all uncomfortable or lacking in possibilities if we direct our thoughts and attention to the cause and source of the rhythm of nature which we see manifest about us. The Cathedral of the Soul offers its services to those who seek adjustment and direction in the complications and demands of their existence. Use its services as an aid in the course of such adjustments. A copy of the booklet *Liber 777* will explain its purposes and activities, and may be secured upon request.



# The Master Within

By Dr. H. Spencer Lewis, F.R.C.
(From *Rosicrucian Digest*, March, 1934)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

So much has been written regarding the duality of man and the division of his consciousness into two fields or modes of expression called the outer self and the inner self, that many earnest seekers for light in regard to this matter are perplexed by the numerous terms that are used by various writers and teachers.

Assuming for the moment that the consciousness of man is dual in its expression or modes of expression and that there is evidence of a deeper and more retired consciousness called the inner self in contradistinction to the materially minded and materially expressive outer self, we find that the inner consciousness is often personalized by various authorities and very generally referred to as the Master Within. However, there are other very popular and descriptive terms given to this consciousness, such as the Still Small Voice, Conscience, the Subliminal Self, the Divine Self, the Christ Consciousness, the Subjective Self, the Ego, the Spiritual Self, the Astral Self, the Cosmic Self, and so forth. We note by this very terminology that there is a definite attempt to make an entity of this inner mode of consciousness instead of implying that it is but a half phase of the single consciousness in man.

On the other hand, there is also the definite attempt through this terminology to intimate that this special and almost isolated inner consciousness is a divine or spiritual or subliminal form of personality quite distinct in every essential nature from that of the so-called self. By the law of opposites, the outer self would have to be classified as distinctly materialistic, earthly, mundane, and mortal. The emphasis upon the spiritual or divine nature of the inner self implies that the outer self is very much at a disadvantage in those qualities which make for goodness and the higher evolution of the individual. It is not to be wondered at, therefore, that this very old belief regarding the duality of man's consciousness and the spiritual nature of one phase of it, or one-half of it, should have found its way into the doctrines and fundamental postulations of various ancient and modern religions. It has been argued by some that the belief in the existence of a soul in man, or a spiritual essence of an intangible nature, preceded the belief in the duality of the consciousness of man, and that it was in explanation of the functioning of the soul in man that the idea was developed of a secondary personality or form of consciousness as an evidence of the existence of a soul in man.

In other words, it has been claimed by some schools of thought that while the idea of a soul in man was acceptable from a purely religious or theological point of view, the general argument against its acceptance as a fact

was that this soul did not give any evidence of itself and was therefore a purely theoretical or hypothetical assumption. There being some evidence, however, of a duality of consciousness in man, noted even by the pagans and earliest thinkers along religious or psychological lines, it was easy to argue that the manifestations of the so-called secondary self were manifestations of the soul because, forsooth, this secondary self and the soul were identical.

Opposing this was the school of thought which contended that the secondary self was merely a phase of the human consciousness or human personality which of itself was a purely worldly or mortal attribute of all living, earthly things, and that the manifestations of this secondary half of the human consciousness were to be studied from the purely psychological point of view rather than from the religious point of view. There are still other schools of thought that have always argued that there is no evidence of any soul in man and that all of the so-called mysterious and spiritual emotions and phases of consciousness in man were purely the result of the mechanics of human consciousness and that man was after all a conscious being of a wholly material nature with no evidence of any spirituality in him or any evidence of a spiritual power around him.

In many of the earliest religious creeds and doctrines we find the soul of man accepted as an established fact. Some of the most ancient religious or mystical ceremonies attempted to dramatize this idea and to give emphasis to it. Special ceremonies at the time of birth and more especially at the time of so-called death centered about the idea that man was dual and that the great change now called *transition* was merely a change in the outer self, leaving the soul as a sort of inner self unimpaired and unchanged and free to re-manifest itself in a body of some kind either here on earth in the near future or in a spiritual kingdom some time in the distant future. The origin of mummifying bodies, for instance, was a doctrinal attempt to provide a suitable and familiar or congenial material body for the return of the soul that had previously occupied it. In various lands at various times other methods were decreed as to the manner in which to anticipate the return of the soul which was considered to be a very definite and separate part of the human expression on earth.

As these ancient and pagan religions were gradually modified we find that the idea of the soul separating from the body and continuing to live was increasingly emphasized, while the idea that the same physical body would be occupied again by the same soul was slowly abandoned and rejected as unworthy of consideration.

Unquestionably man's sentiments and emotions were a governing factor in the evolution of these doctrines, and as man came to look upon his aged, worn, and unpleasant-appearing body as undesirable for continuous life, the idea that the soul would reoccupy it again instead of taking on itself the cloak of a new, virile, magnetic, and more attractive body, became an unpleasant idea. The emotional weakness in man—sometimes called *vanity*—that causes a human being to desire to appear at his

## As Science Sees It

**By Erwin W. E. Watermeyer, M.A., F.R.C.**
**Director, AMORC Technical Dept.**

- A new type of soapless "soap" has been invented which kills germs and at the same time does not generate excessive suds.
- Homing pigeons may be able to sense changes in the intensity of the earth's magnetic field and may also sense the earth's spin, is the hypothesis of Professor H. Yeagley of Pennsylvania State College. He is of the opinion that it is this ability which enables pigeons and migratory birds to find their way home.
- A radio tube as small as a grain of rice has been constructed by the National Bureau of Standards.
- When a man is angry, worried or upset, then the activity of his stomach increases and more stomach acids and juices are produced; but—and this is news—on the other hand, the stomach action of a woman is exactly the opposite, according to the discovery of Drs. R. J. Crider and S. Walker of Washington University at St. Louis.

best and to be admired for his human countenance and to be superior to others in human expression undoubtedly led also to the development of the idea that after transition the soul would take on the cloak or form of a spiritualized body that would be magnificent in its glory, angelic in its appearance, and divinely superior to any earthly form. This idea appealed strongly to the human emotions, and was responsible for the rapid abandonment of the idea that the soul would return again to occupy and animate the old, wrinkled, worn, and diseased body from which it had but recently freed itself.

Then came the idea, long cherished by the ancient philosophers and thinkers, that man might live again on earth and complete his worldly fame, and still enjoy the fruits of his worldly prowess. The idea of the soul's incarnation on earth had always appealed as a fascinating possibility to those who reasoned that one short earthly span of existence was insufficient for man to accomplish the desires of his heart or to attain the unfoldment that was necessary to fulfill the divine purpose in giving him life on earth. But until man's thoughts and beliefs regarding the future state of the soul's existence passed through the many changes referred to above, the doctrine of reincarnation did not become as acceptable and as logically probable as it did when men finally accepted the idea that the soul would not return to the same old worn-out body, but would take upon itself a newer and more serviceable and superior body.

At this point of man's reasoning he found that there were two probabilities from which he might choose his doctrinal belief: The soul of man either garbed itself in a spiritual body to live eternally in a spiritual kingdom or it clothed itself with a new material body and began as a child or infant again and once more lived an earthly life. Two schools of thought were thus established and, fundamentally, these two divisions of belief regarding the future state of man, represent the religious creeds of most of the world's population today.

Christianity has adopted the belief that man's future state is entirely in a spiritual kingdom and a number of other religions have a very similar idea. The mystics of the original schools of religion, however, adhere to the belief of reincarnation on earth, and while the details of this doctrine are varied in different oriental religions, the idea of earthly reincarnation is perhaps more universally accepted than that of a future life in a purely unknowable and transcendent spiritual kingdom.

In the Christian religion and in some others the soul of man is seldom referred to by the mystical terms given in the first paragraphs of this discourse. The terms Inner Self, Subliminal Self, Secondary Self, or Master Within, are not used in the Christian or some other religions, and the soul is looked upon as a form of Divine Consciousness wholly unassociated with any form of worldly consciousness and in nowise a secondary or subjective phase of human consciousness. In other words, man is considered by these religions as dual, but only in the sense that he has body and soul, and not dual in consciousness with the body as a mere transitory, unimportant and unessential part of his real being. Christianity in the past few centuries has very carefully avoided giving any consideration to the possibility of the soul in man being conscious after transition or being possessed of a form of immortal consciousness that is as active in the future state as it is while in the human body. Spiritism in foreign countries or spiritualism as it is called in North America and parts of Europe attempts to supply this deficiency in the Christian doctrines by not only claiming that the soul is always conscious and is a conscious entity at all times, but that this divine consciousness can make itself manifest through intelligent communication after its separation from the human body just as it does while in the human body.

But there are religious doctrines not essentially Christian, but, on the other hand, not inimical to the fundamentals of Christianity, which do not look upon the inner consciousness of man as a mystical consciousness serving to direct the mind of man and illuminate his intelligence in a subliminal sense.

Of all the Christian religious movements in the world, the one known as

(Continued on Page 471)

# *The Unknown Philosopher*

## LOUIS CLAUDE DE SAINT-MARTIN

By Stanislaw and Zofja Goszczynski, F.R.C.
Officers, Grand Lodge of the A.M.O.R.C. of Poland

PART II

The spreading of Saint-Martin's teachings was accompanied by personal social success, but the warm sympathy, the sincere friendships awakened by contact with his prepossessing personality did not hinder his interior life. By making personal application of his teachings, his being was so purified that his interior peace could not be endangered. His sole desire was to serve God and mankind. His soul thirsting for more light was receiving it in a higher grade, and assimilating it for the benefit of posterity. He reached his climax when he became acquainted with the works of Jacob Boehme. Here he found the definite solution of all problems on the highest rung of the ladder leading to perfect union with God the Father. Jacob Boehme was not a teacher in the same sense as Martínez Pasquales had been to the young Saint-Martin, but his importance was greater because Saint-Martin was now well prepared to receive a new revelation through Jacob Boehme. A new light came into his soul, was assimilated, and quickened the interior process of transformation. He was now strung for the highest tone. We find an echo of his interior experiences in letters addressed to his close friend Baron de Liebistorf (Kirchberger). Jacob Boehme was a mystic by the Grace of God. Revelation, descent of light, soul-rapture—many expressions may describe the shock of the suddenly awakened soul.

We see the various ways of enlightenment when the "vase of election" is prepared to receive it. In Saint-Martin's book *L'homme de désir* (The Man of Desire), we see the new seed produced by the assimilation of Boehme's doctrine. This book reminds one of the psalms which express the yearning of the soul to God and deplore the fall of man, his errors and sins, his blindness, and his ingratitude.

Pointing to the divine origin of man, Saint-Martin saw the possibility of man's returning to his former state, when he was in accord with the law of God. But *only* by abandoning the way of sin and following the teachings of the Redeemer Jesus Christ, the Son of God, who stepped down from the heights of His celestial throne out of love for the whole of mankind, is man solely worthy of worship and through love and by imitating Him can he attain Salvation.

Who will be victorious in this struggle? The one who does not care to be recognized and remembered by men, but devotes all his endeavors so as not to be erased out of God's memory? Had it not been for the advent of a man who was able to say "I am not of this world," what would have been the lot of human posterity? Mankind would have merged into darkness, separated forever from the fatherland. Even though many people are separating from love, can love renounce them?

In his later work *Ecce Homo*, Saint-Martin warns of the danger of seeking emotional incentive, miraculous experiences of a lower grade, such as fortunetelling, spiritism, and sundry phenomena which are only the outcome of abnormal psychophysical states of man. This road leads mankind to an unknown and dread darkness, to an ever-deeper fall, whereas salvation can

be attained only through conscious rebirth.

In his book *Le Nouvel Homme* (The New Man), published in the same year, the author treats of thought as an organ of renascence, which permits the penetration of the inmost depth of man and the discovery of eternal truth of his being. The soul of man is God's thought; man's duty is to unravel the secret text and then do his utmost to enlarge and manifest it throughout his whole life. In his work *De l'Esprit des Choses* (The Spirit of Things), Saint-Martin states that man, created after the image and likeness of God, is able to penetrate to the core of being, concealed in the whole of creation, and that because of his clear insight he is able to see and to recognize God's truths deposed in Nature. The inner light is a reflector which illumines all forms. On the intensity of this light depends the grade of enlightenment and the distinctness needed by man reborn in spirit and reading the open Book of Life.

Saint-Martin's book *Le Ministère de l'Homme-Esprit* (The Ministry of the Man-Spirit) completes all previous indications, presenting a goal not unlike the *summit of a high mountain.* Man climbs it, urged by an interior necessity and with the foretaste of victory, bringing freedom after hardships and sufferings. A freedom, in this case, which is synonymous with the greatest bliss attainable on earth. There exists a radical and unique Ray for the opening and spreading of universal morality and goodness, and it is the full development of our interior imminent essence. The highest sacrifice for the salvation of mankind has been already offered; it is now for man to offer in voluntary sacrifice, his own lower nature, crucify it, and thus free it from the fetters of gross matter. It is the return of the prodigal son to his Father, ever full of charity and forgiveness. It is the reaching of perfect unity with Him: "I and my Father are one."

Each soul possesses its own mirror which reflects the Unique Truth, a prism and a rainbow coloring, and this is why the works of Saint-Martin are unlike the works of Boehme. The life missions of these men also were different, although springing from the same source—the same urge to serve mankind by opening a new way for its progress. The French mystic prized highly the works of Boehme, even though he found them rather chaotic and confusing. He wanted to offer them to his own countrymen, and translated into French the most important of Boehme's books: *l'Aurore Naissante* (Birth of Dawn), *Les Trois Principles de l'Essence Divine* (Three Principles of Divine Essence), *De la Triple Vie de l'Homme* (Triple Life of Man), *Quarante Questions sur l'Ame* (Forty Soul-Questions).

After the death of the Unknown Philosopher, some of his shorter writings were published. We should quote: *Chosen Thoughts*, many, many ethical and philosophical fragments, also poetry, including the *Cimetière d'Amboise* (Amboise Cemetery), *l'Origine de la Destination de l'Homme* (Origin of Man's Destination), besides meditations and prayers.

Saint-Martin was interested in the science of numbers. It is true his work *Les Nombres* (Of Numbers) was never finished, but still it contains many important indications not to be found elsewhere; he analyzed numbers from a metaphysical and mystic point of view. In numbers, he found a confirmation of his theory of the fall and rebirth of man. Number is not taken in the sense of a dead sign, but as an expression of the Creative Word. It has life and essence; it is the system of the great Adam Kadmon, an iron structure on which reposes the great work of the Creator. Each number denotes a certain idea and acts on several planes. All is the outcome of unity flowing from God's womb. Love and sacrifice were the foundation of the act of Creation. The original sin and the fall of man, his lawlessness, and his sinking in matter must be redeemed by sacrifice and love of the Creator; only this can achieve the return to Unity.

### The French Revolution

The letters and activity of Saint-Martin explain his relation toward the French Revolution, a thing which to many critics has remained obscure, be-

cause he could be understood only by the Illuminated and by mystics. Behind all phenomena on the physical plane, there is the film of the astral plane. As long as this has not yet appeared in the visible world, there are possibilities of change, of diversion by sacrifice and by appeal to the mercy of God. We know the symbolical narrative about the ten *just* men who might have saved Sodom from destruction. Astral films are not all developed, it is said, because they may be changed by higher factors in the invisible world and also by man on earth. But once the fatal film is developed, no human power can stop the course of events. Saint-Martin not only believed—he *knew* that if once Providence permits the realization of a film, bringing untold woe to people, redemption if not voluntary, must be imposed. He saw the French Revolution as an image and a beginning of the Last Judgment which will continue on this earth, proceeding gradually. He affirmed that the social structure cannot be durable, satisfying to the majority and lofty, if it is not based on perfect knowledge of man's psychophysical organization, if it does not correspond to divine laws reflected in him. A legislator should have in him a profound understanding of man's interior nature, his policy must be moral, he must find a social order expressing knowledge, justice and power. All attempts to build on transient or erroneous values only lead to disaster, whether they last a longer or a shorter space of time.

In his work *Le Crocodile*, war between good and evil, Saint-Martin pictures how evil slinks among things holy and with what perfidy it distills its venom to destroy the blinded and the insensible. But evil has an allotted space of time and can be easily recognized by signs discernible and cannot mislead those who look with spiritual eyes, who watch and are knights of the good purpose. The greater the intrepid army under the banners of good, the sooner comes victory over the treacherous but always weaker array of evil.

The relation of Saint-Martin toward the French Revolution depended on his type of knowledge—and what other man possessed such insight in things spiritually? He understood what was going on and worked diligently in the domain of mysticism. He also did the best to solve the problem of a just and happier social organization. The influence of the French Revolution is evident in the works of Saint-Martin. It could not be otherwise.

### *The Martinist Order*

The doctrine of Saint-Martin spread widely over the world under the form of an Order of Initiation and bore the name *Martinist Order*. Saint-Martin was for individual initiation. Each single member was carefully chosen, and was given the opportunity for close and familiar contact. Then the Initiator gave him indications and teachings which he most needed and which were not above his comprehension. The way was longer than that of working with a whole group but surer, since the pure doctrine remained unadulterated and reposed on the members of the Order and thus gained force and expression.

Not all the Colleges of this Order took this line recommended by Saint-Martin, however, and the result was deplorable. We have already said that according to Saint-Martin, man was the key to all mysteries of the Universe, the image of the whole truth. His body represented the whole visible world and was bound to it, but his spirit represented the invisible world and also belonged to it. Man can attain the whole truth through the cognizance of his own nature with all its aptitudes — physical, intellectual, and spiritual. He must fathom the relation of his conscience to his free will. Saint-Martin treats of this in his *Revelation Nouvelle* (New Revelation). Certain traits underline the likeness of man to his Creator, and these are boundless creative powers and free will. These traits, even though only blurred reflections of God, can work in perfect concordance with His laws—they lead to Him and bring man to the source of bliss. The same traits if ill-used disrupt the natural union with God, and they subject man to powers of a lower grade. Man has it in his power to repair the harm done if all his aptitudes are bent on the sole object.

Saint-Martin speaks of Unity as of a first cause, an innermost essence always living, from which everything emanates. Thus each being, however distant from the centrum or on whatever plane of evolution, is bound to the first cause and is part of this Unity, similarly to the sunbeam which, no matter how far its travel in infinite space, is always bound to the sun by the waves of vibration. The central light from which emanate all suns, although part of the whole system of suns and beams, retains its independence and is different from artificial light. God is all, but all is not God. The doctrine of Saint-Martin applies to the whole of mankind. He desired its union in the name of love and considered brotherhood as the basis of social life.

It is an error to take the idea of equality of all people for a basis. Saint-Martin considered that equality was a mathematical constant, an outcome of order and harmony. Brotherhood is that factor of love which regulates the relations between man and binds justice with charity, strength with weakness.

Wrong, exploitation, and tyranny cannot remain in the light of fraternal love. Out of a thus conceived brotherhood is derived a proper and just sense of equality which reposes on a propositional relation between rights and duties. Sair, in his essay on Saint-Martin, explains it thus: "The constant relation between the circumference of a circle and his ray is expressed in mathematics by the letter *n*, whether the circle's dimension be in millimetres or in millions of kilometres." One can then say that the circumferences of circles have an equality of relation between them. The same is true of man: the circumference is his right; the law is the limit which man cannot transgress; and the beam, or rather the surface described by his ray in its revolutions around the center, is his field of duty. As the circumferences increase, the circles increase also; as the rights of man increase, his duties increase in proportion.

In the Universe whose law is Unity in Plurality, everything reposes on order and harmony. For the existence of order and harmony, it is necessary that each thing should be in its right place in perfect harmony with all beings and things. The singular man is happiest when there is in him a perfect balance between rights and duties. On this balance is based equality: the more rights, the more duties; the fewer duties, the fewer rights. As the basis of equality there must be brotherhood without which there would be hate and jealousy between the strong and the weak, between the rich and the poor. Only Brotherhood can bind the human family with the bonds of community. In an ideally united loving family each of its members finds his place according to his strength and aptitude, and each will willingly undertake the corresponding number of duties and will enjoy the rights which are unquestionably his. The social edifice which is built on so-called equality has no durable foundation, because here brotherhood is imposed and not a voluntary condition. Likewise, the imposition of duties meets with resistance, and, besides this, a division of duties in this manner does not always conciliate justice with charity; it is quite another thing when altruism and solidarity are the foundation of brotherhood.

Liberty is for every being the effect which follows the strict observance of the limits described by law. A man who transgresses the law loses to that extent his freedom. To be free man must carefully keep the balance between his rights and duties, and if he wants to enlarge the scope of his rights he must recognize the additional duties that this will necessarily bring him.

To make a summary, we shall say that the happiness of mankind consists in the union of all the members of its great family. This union can be achieved only through brotherhood which creates equality through the stable balance of rights and duties, assuring at the same time freedom, security, and shelter.

### *True Christianity*

One sees from all that has been said that Saint-Martin was a profound Christian thinker who wanted to make way for Christian ideas and use them for the building of the social structure. According to him the Love of Christ should possess the right to rule the life

of men. The Martinist Order is thus a Christian knighthood and each of its members, according to the Founder, is bound to work out his own interior development, passing phases of ever-deeper rebirths in the spirit till the *culminating* point of God's birth in him. The member's duty is to serve the whole of mankind unsparingly as regards strength and sacrifice. Martinism was thus an announcement of the approaching Epoch of the Cosmic Christ who shall be universally revealed in the souls of men individually, in this great process of transformation.

In its sublime work, Martinism approaches the ancient and mystic order of the Rosicrucians (AMORC), whose enlightening influence on mankind has lasted for centuries and which is like the eternal fount of light streaming for the renascence of mankind. Both of these Orders are affiliated with the international organization known as F.U.D.O.S.I. (Federation Universelles des Ordres et Societes Initiatiques).

For all the Martinists who worship the memory of their beloved Master, the Unknown Philosopher, a last adjuration is contained in his mystic testament:

"The only initiation I recommend and seek with the greatest ardor of my soul is the one through which we can enter the Heart of God and induce this divine heart to enter ours. Thus shall be perfected the indissoluble marriage which shall make us a friend, a brother, a spouse of our Divine Savior."

There is no other way of reaching this sacred Initiation than by going deep down into our own being, never ceasing in our endeavors until we reach the goal, the depth, where we shall see the living and vivifying root; thenceforward shall we, in a natural manner, give *fruit* corresponding to our nature, as it is with the trees of the earth held by the various roots through which vital juices rise upward unceasingly.

Note: All books and translations mentioned in this article were published in France at beginning of the nineteenth century—not now available.

## THE MASTER WITHIN

(Continued from Page 466)

the Quakers, or more correctly the Society of Friends, comes the nearest to having the truly mystical understanding of the inner self and its functioning in our lives. The very strong and essential belief of the Quakers in the possibility of immediate and almost continuous communion between God and man is highly significant from a mystical point of view. They hold that there is an attunement between the outer self and the inner self, and between the inner self and God, that constitutes a condition almost beyond expression in words or mundane thoughts. They look upon the functioning of the inner consciousness as a sort of Inner Light by which the lives of men and women may be guided in a very definite manner. They avoid all of the precise definitions and creedal doctrines of other Christian denominations because to them as to every mystic the tendency might be to look upon the letter of the matter rather than its spirit. Naturally, therefore, they hold that divine experiences are more important than mere intellectual comprehension of theological doctrines.

This, of course, is the whole basic principle of purely mystical religion, and from the Rosicrucian point of view the Quakers are more correct in their conception of the Divinity of man, and the place of the Divine part of man in the scheme of things, than any of the other religions of the occidental world. In fact, credit must be given the Quakers, and especially to George Fox, the founder of the Society of Friends, and his immediate successors for bringing to the Western world a modern interpretation and understanding of the truly mystical nature of man's life on earth. These inspired founders of the new religion insisted on the importance of an "inward spiritual experience" and today we find this unusual religious body definitely advocating the principle that the inward light of each man is the only true guide for his conduct. This in itself would make this school of religion attractive to Rosicrucians, and it is not surprising that

many Rosicrucians who advance to the higher degrees sooner or later seek the association of the Quakers and find joy and inspiration in their very mystical ceremonies, or periods of meditation and worship.

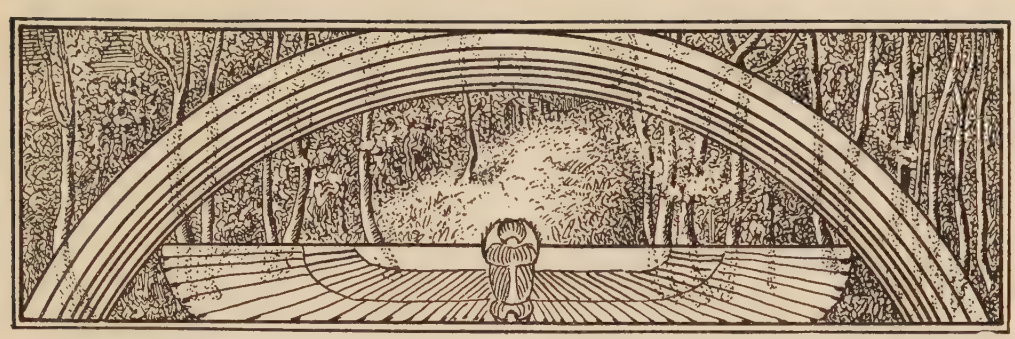
It will be noted, however, that this belief that there is an Inner Light in each man which truly guides him substantiates the mystical idea of a Master Within, or of a secondary personality that is Divine in its essence, omnipotent in its wisdom, and immortal. This inner self in its functioning as a guiding voice or inspiration may be called "conscience" by some other religions, but it never becomes to these others what it becomes to the mystic or, more specifically, to the Rosicrucian.

The purpose of Rosicrucian instruction and the practice of Rosicrucian principles is to give greater freedom to the expression of this self within and to train the outer self to give greater credence to what the inner self inspires while at the same time break down the general superiority complex which the outer self has gradually made for itself in its false beliefs in the integrity and dependability of worldly impressions and worldly reasoning.

There is a common mistake made by new students on the path of mysticism to the effect that the idea of mystical study and mystical practice is to awaken the Still Small Voice of conscience, or to enliven the activities of the Master Within to such a degree that the functionings of this inner self will dominate over the outer self by its superior power and superior methods. This reasoning leads to the false conception of a constant contest between the inner self and the outer self for control of our conduct in life. Proceeding in this manner to be victorious in the attainment of real mastership, the misinformed student struggles vainly to maintain the outer, objective, worldly power of his objective, worldly consciousness, while hoping and praying for an increasing power in the inner self that will overrule the outer self on occasions when the inner self believes it necessary to seize hold of the individual's conduct and thinking. Little or no success in the attainment of mastership is gained by this method. It is not until the outer self begins to humble its arbitrary position in life and voluntarily submits itself to complete guidance on the part of the inner self that real progress is made toward mastership.

It is not true that the perfect attitude to take is the one of enslaving the outer self to the inner self, or to look upon the two forms of consciousness as that of master and slave. Perhaps the term "Master Within" is responsible for this idea. The outer self is not to be enslaved at any time by any power within or without. It should, however, be forced to assume its proper relative position in respect to the duality of man's consciousness and being. In childhood and in all normal phases of psychological functioning of life the inner self is the guiding factor and guiding power, and the indisputable autocrat of the human personality. In fact, it is the very seat of personality and individuality, and while the outer self should not be a slave to the inner self it should be in the position of being a willing and happy servant to the dictates of the inner self.

It is through the guidance of this inner self and through its dependable messages, its inspiring impulses, and its whisperings of warning that we are able to guide our lives correctly, meeting the problems of life with a superior power of understanding, overcoming the obstacles with a never-failing solution, and attaining the goal of our desires through a correct leadership. And in addition to this the mystic finds that through the humble and friendly attunement of the outer self with the self within, the immediate communion with God, the close companionship with the Father of all beings and the comprehension of all Divine principles are made possible. To the mystic, therefore, the triangle is truly the symbol of the Great Trinity; namely, God, the soul, and the outer man. When these three are in perfect attunement, and living in cooperation and in perfect understanding, the human being is possessed of a power, a guidance, and a source of information and instruction, a leadership, and a companionship that is superior to all of the worldly methods of attaining happiness, contentment, and Peace Profound.



# *Relax and Win!*

*By* PAUL J. VEATCH, F.R.C.

ARE you filled with a mighty desire to achieve? Do you long to become this or that? Does your heart yearn to be a leader or savior of mankind? If so, relax and let the Divine within you show you the way and prepare you for the necessary growth.

On the other hand, has the effort to achieve fatigued you? Are you weary of the struggle for existence? Do you crave the surcease of peace and quiet? If so, relax and know *rest* in the "silence."

Has the conflict of present-day ideologies confused you? Have the uncertainties of life bred fear in your mind? Do wars and rumors of wars cause your faith to waver? If so, relax and find the peace that is within.

Does ill-health torture you? Do unwanted thoughts keep nagging at your mind? Is your heart torn with uncontrolled emotions? If so, relax and let the Real Self within be your help and protection.

Relaxation is a potent aid in many troubles and a definite assistance in the attainment of any goal, yet all too often it is the last thing that is employed. This can be only because its value is not fully realized or its technique not fully understood, for it really is not difficult to use, requiring only a little time and patience in practice. And when one takes the trouble to become proficient in its use and practices it long enough to enable it to have its full effects, the health will be improved, a new poise and balance will be attained, a new understanding of the relationship between the inner and the outer worlds will be acquired and a greater ability to work and a new power of creation will be realized. Is this a lot to promise for something which appears so like doing nothing as does *relaxation?* Well, as always, "the proof of the pudding is in the eating." Try it and see.

### *More Than Muscular Repose*

Relaxation will be found to be much more than merely doing nothing, but do not judge it hastily. That which is really valuable is not learned in a moment and none of the higher goals are attained over night. Relaxation must be savoured gradually to be fully appreciated, for how can one be passive and at the same time in a hurry? Only experience can bring full appreciation of relaxation.

However, some understanding of its value may be gathered from a careful analysis of just what constitutes relaxation. To say that it means merely lying down and resting is a very inadequate description. It is not always necessary to lie down; complete relaxation embraces much more than muscular repose. It is first and last a "letting go." This may begin with the muscles, but should proceed to the mind and include a releasing of all sensation, a quieting of the objective faculties, and a retirement from all the interests and impressions of the outer world. It is necessary not only to cease all motion and remove all tension from the muscles of

the body but to shut off the flow of thoughts in the mind. Complete relaxation removes awareness of the body, eliminates all distraction of the mind, and prepares one to place the full attention upon whatever is to be accomplished, or to rest perfectly if that is desired. One reason why relaxation is of value in so many problems is that everything begins in the mind; and if we do not start there with a clean slate, our creations are certain to be very distorted. Nothing cleans the slate of the mind as does relaxation.

### *The Knowing How*

Problems bother us only when there is also present ignorance, weakness, doubt, fear, laziness or selfishness. When an obstacle arises but we feel that we know what to do about it and have the strength and courage to do it, there is no difficulty. However, if we do not know what to do or if we know but are too weak, fearful, lazy or selfish to do it, then there is trouble. Where can we obtain the knowledge we need to meet the vicissitudes of life and the strength and courage to use it? Most people depend on material knowledge, bodily strength, and mental cleverness to enable them to be successful. These powers have their value and we should cultivate them but all at times may fail. In fact, it is because they fail so frequently that the affairs of mankind are in a bad state. We must look beyond them if we are to find any real security and bring harmony into the affairs of individuals and of nations. Only in that world which is known variously as the spiritual, the universal or the Cosmic, do we find the One Source of all wisdom, power and creation; an attunement with it will enable us to solve our own and the world's problems. And relaxation is necessary to this attunement.

But let us return to the more material aspects of relaxation. The first step in the attainment of this valuable accomplishment is to relax the muscles. Let this be done with one section of the body at a time, being careful to remove every trace of tension from even the smallest muscles. It may be necessary to go over the body a number of times, mentally, before it is completely at rest. But when this stage is reached and has been held for a period of time, the awareness of the body gradually disappears and one seems to exist in the mental world only.

This physical relaxation accomplishes many things. First, it gives rest to the muscles, enabling them to recuperate from the various activities of the material life. Without such rest they could neither endure nor become stronger, for activity destroys the muscle cells. Only during the rest, following such action, can new and better cells be produced. Another effect of muscular relaxation is to remove pressure from the blood vessels and nerves, thus permitting freer circulation of blood and energy. This in turn means better nutrition, assimilation, and general function throughout the body, leading to improved organic and glandular action. Thus it can be seen that relaxation permits the life force within to build greater strength and health in all parts of the body, making it more capable of performing the physical work required in living life successfully.

When bodily relaxation has reached the point of almost complete disappearance of sensation, it is time to carry the letting-go process to the mind. To stop thinking is more difficult than to relax the muscles. A progressive process is required, releasing any thought as fast as it enters. Soon, the appearance of thoughts will slow down and gradually the mind comes to rest. Then little by little the awareness of being seems to become dissociated from any material confines and to become a part of the universal.

### *Rest of the Mind*

This mental relaxation gives rest to the mind the same as the physical relaxation rests the muscles. The brain requires periods of recuperation the same as any other organ of the body, for its cells are likewise destroyed by activity. Even the mind, which is not the brain, seems to become fatigued if it is continuously active. Regular periods of rest for brain and mind means more normal functioning of these parts, which in turn means better physical health and greater ability to handle mental problems. But the benefit does not stop here. The ability to relax the mind at will establishes

self-control, poise, balance, and greater emotional stability. This means that one will be better equipped to handle any problem of life, whether it be physical, mental, emotional, or otherwise.

Complete relaxation of mind and body is the first step in Cosmic attunement. It is well known that this stilling of the objective faculties is necessary to contact with the Cosmic world —that source of life, energy, wisdom, understanding and power, from which all things derive their being. As long as our attention is centered on the objective world, on receiving impressions from it and using its laws and powers for material creation, we cannot be open to the influx of the inspiration, intuitive knowledge, and limitless life and energy that comes from the Cosmic world. Therefore, we need this attunement in order to have a power on which to depend greater than any found in the material world; and so that we may overcome the doubts, fears, and lack of faith which are so likely to beset us in the confused world of today. We need it also as another source of physical health and strength. We need it most of all as a means for realization of the unity of the universe and of our own oneness with the Source of all things.

### *Open Sesame*

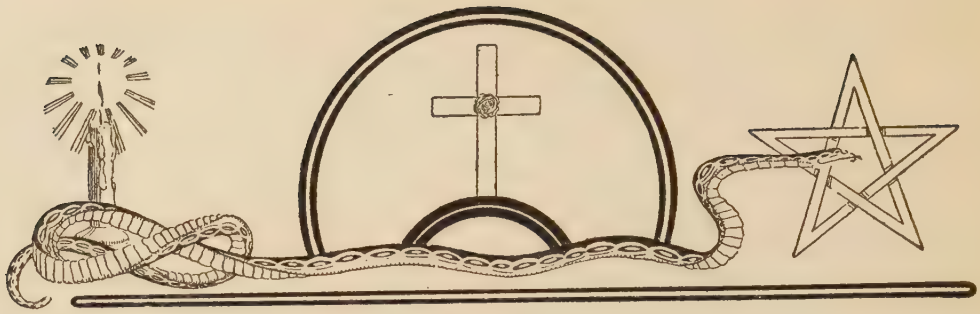
This discussion has been brief but do you not now see the far-reaching effects of relaxation? That which appears at first to be such a simple thing, a mere matter of rest, turns out to be the open sesame to all attainment. The greatest truths are the simplest truths, and we often overlook the help we need most because it appears on the surface to be so inconsequential.

To look beneath the surface is one thing we all need to learn to do more consistently, in order to attain a true understanding of life and to avoid falling into the pitfall of judging from the appearance of things, which is only one aspect of their being. What better method can we have of investigating the *inner* nature of any law, thing, condition, or problem than by taking it into the "silence" of perfect relaxation and allowing the Real Self within to reveal to us the truth of it? It is a fact that we are given our physical and mental faculties to use, and we should employ them to the best of our ability in handling all the situations of life, for they have their place, purpose and value; however, let us not neglect to employ also the psychic and spiritual faculties, in order to bring every attribute of our being to bear on the problem in hand. This balanced approach is the only way to guarantee a truly successful solution.

Space does not permit of a full enumeration of all the values of relaxation in the many departments of life, or any detailed instructions for its use, but "he who seeks shall find." If you have tried relaxation without the anticipated results, you need only more practice or instruction. It can be learned and it does produce results when properly employed. What has been said should help; and if it inspires you to continue seeking more knowledge on the subject and to perfect yourself in its use, it is certain that you will ultimately realize through personal experience that *relaxation*, correctly and regularly employed, will indeed be an ever-present help in winning the battle of life and the key to the attainment of all good things, culminating in Peace Profound.

## SEVENTH DEGREE INITIATION

The New York City Lodge will confer the Seventh Degree Initiation on eligible candidates, on Sunday, January 25. Qualified members wishing to take this initiation should register with the Secretary, Soror Florence T. Grabow, 250 West 57th Street, Suite 814, New York, N.Y. A fee of one dollar will be charged.



# *The Serpent: an Ancient Symbol*

By HATCHUEP

PROBABLY the most universally used symbol is the serpent. We find it in all countries, and either as a good or evil emblem.

The origin of this animal as a symbol is found to be the constellation *Scorpion*, which by the ancient astrologers was regarded as the harbinger of Darkness and Winter. In the mythology of the ancients, the scorpion, or serpent, were representatives of the destructive period necessary to regeneration, and no true advancement was possible without first conquering the "serpent," and through it attaining illumination. The Adept Kings of Egypt bore upon their foreheads the uraeus, or sacred serpent, signifying that they had achieved this end. In the Cabbala we find that the numbers of the word *Messiah* and the word *serpent* are identical, i.e., 358. Read Verses 5-9, Chapter XXI, Book of Numbers, how Moses was directed to place before his followers the image of the serpent lifted up, or directed upward upon a pole, so that "those who were bitten" might have the knowledge of its upward direction—govern such knowledge, be regenerated and live.

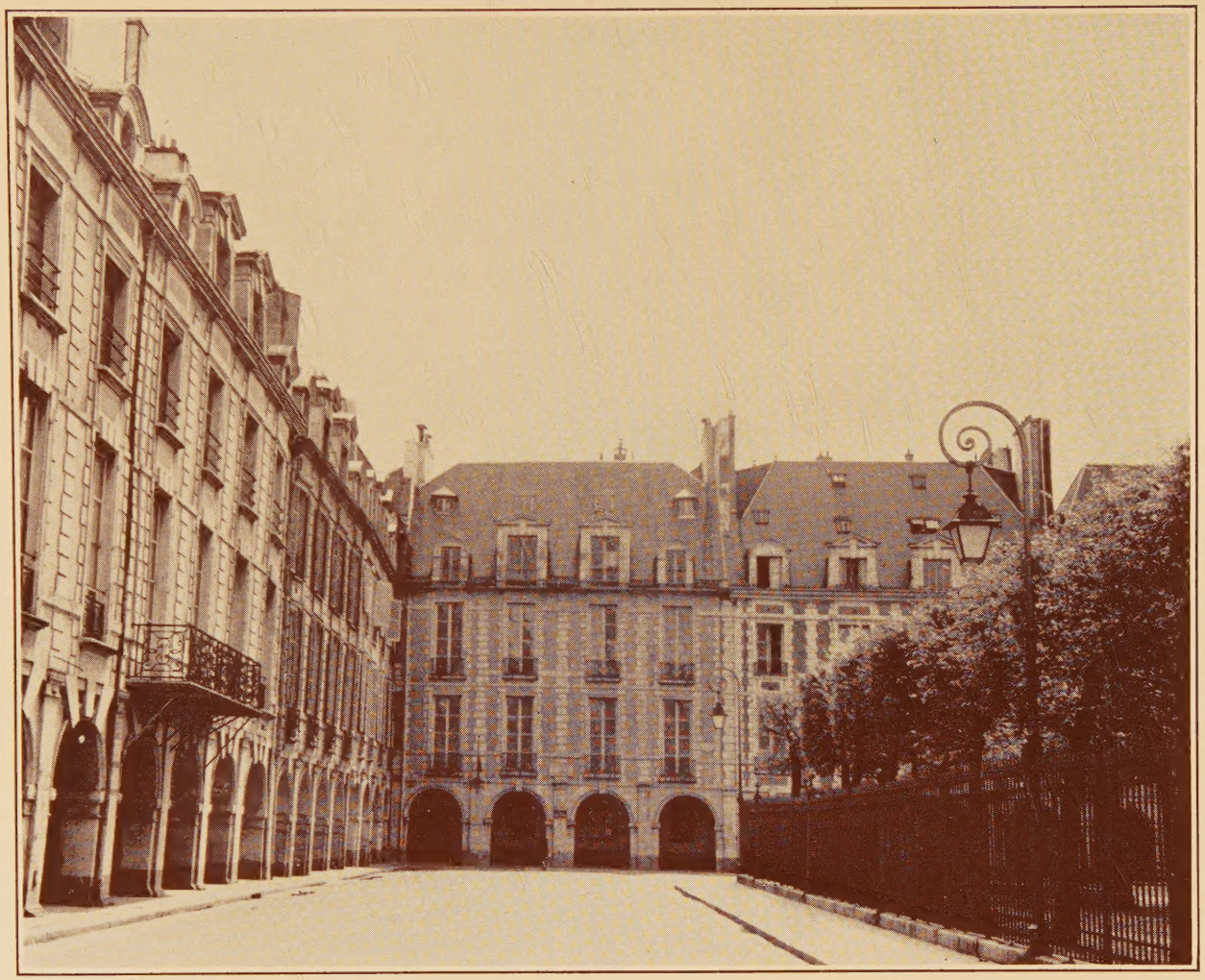
The serpent represents the spinal column in man's body through which the solar force manifests on the physical plane. In its passage from one ganglion to another the voltage of this force is raised, and it awakens the power peculiar to each ganglion which it dominates. Knowledge as to the development and control of this force has been sacredly guarded in all ages—lest man, through ignorance, should employ it to his destruction.

The Persians, the Greeks, the Hebrews, the Hindus and the Chinese—yes, even the Norsemen—all give prominence to the serpent with various interpretations. In the Zend-Avesta Ahriman, the principal of Evil made the great serpent of winter the arch enemy of the creation of Ormuzd. In the Greek, Apollo is represented as destroying Python, and Hercules slays the monster who poisoned the foot of Philocletes. It was a serpent that tempted Eve, and in the New Testament the Devil is spoken of as "that old Serpent the Devil." In India it appears among the emblems of Siva Rowdva, typical of death and destruction. In China the Dragon and the Serpent are the fifth and sixth signs of their Zodiac. The God Fo-hi was said to have the body of a man ending in the tail of a serpent. It is on the banner of the Emperor as well as on his scepter. In the Norsemen *Eddas* we find Fenrisulfven in a form of a serpent representing the power of darkness. In fact, in every country this symbol is paramount on monuments, ornaments, or in mounds.

The Serpent, like Lucifer, is the light bearer, strange as it may seem—and in the serpent is the great hope of humanity, as well as the fulfillment of the mystic's dream when the great year of Plato begins anew and humanity is once more "raised" to the state of happiness and power from which it has fallen.

—From *The American Rosae Crucis*, July, 1917

*The Rosicrucian Digest January 1948*



## HOUSE OF INFLUENCE

At the end of this Parisian street, preserved in all its original quaintness, lived the celebrated novelist and poet, Victor Hugo. Believing himself a man of destiny for the purpose of moving his contemporaries to thought and action, he wrote boldly. His writings were prodigious and often misunderstood, but made him the literary light of the nineteenth century in France. From the above house his influence spread throughout the whole nation. If it were not for his political activities, he might have been one of the greatest mystics of his time. The street and house are today used for settings for French motion pictures.

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life.** Address Scribe S. P. C., in care of

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**(Cable Address: "AMORCO")**

**Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa**
**Ralph M. Lewis, F.R.C.—Imperator**

# *DIRECTORY*

## PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.R.C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

### ARIZONA

**Tucson:**
Tucson Chapter, 135 S. 6th Ave. F. Orozco, Master; Mrs. Joie Wood, Sec., 428 5th St. Sessions 1st and 3rd Fri., 8 p.m.

### CALIFORNIA

**Long Beach:**
Abdiel Chapter, Masonic Temple, 835 Locust Ave. Leland M. Skinner, Master; George M. Keith, Sec. Sessions every Fri., 8 p.m.

**Los Angeles:***
Hermes Lodge, 148 N. Gramercy Place. Tel. Gladstone 1230. A. R. Thackaberry, Master; Rose Robinson, Sec. Library open 2 p.m. to 10 p.m. daily. Sessions every Sun., 3 p.m.

**Oakland:***
Oakland Lodge, 610 16th St., Tel. HIgate 5996. R. L. Spurrier, Master; Helen D. Pappageorge, Sec. Sessions 1st and 3rd Sun., 2 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

**Sacramento:**
Clement B. Le Brun Chapter, Unity Hall, Odd Fellows Temple, 9th and K Sts. William Popper, Master; Margaret S. Irwin, Sec. Sessions 2nd and 4th Wed., 8:00 p.m.

**San Diego:**
San Diego Chapter, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave., Tel. W-0378; Mrs. Nell D. Johnson, Sec. Sessions 1st Wed. and 2nd and 4th Thurs., 8 p. m.

**San Francisco:***
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Theodore Peters, Master, Tel. WE-1-4778; Mrs. Jessie Robbins, Sec., Tel. PR-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

### COLORADO

**Denver:**
Denver Chapter, 509 17th St., Room 302. J. Clifford Carr, Master; Miss Leslie Neely, Sec., 1375 Lincoln, Apt. 2. Sessions every Fri., 8 p.m.

### DISTRICT OF COLUMBIA

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Thomas Jefferson Chapter, 1322 Vermont Ave. William R. Broderick, Master; Mrs. Minnie Pearl Stough, Sec., 2716 So. Uhle St., Arlington, Va. Sessions every Fri., 8 p.m.

### FLORIDA

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### INDIANA

**South Bend:**
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**Indianapolis:**
Indianapolis Chapter, 521 E. 13th St. Frank Haupt, Master; Ruth M. Cosler, Sec., 816 N. Meridian St. Sessions every Fri., 8:15 p.m.

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**New York City:***
New York City Lodge, 250 W. 57th St. Ira H. Patterson, Master; Florence E. Grabow, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sunday, 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Leonard J. Trommel, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

(Directory Continued on Next Page)

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**Cincinnati:**
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Ralph Dunn, Master, 361 Thrall Ave.; Bertha Hill, Sec. Sessions every Fri., 7:30 p.m.

**Cleveland:**
Cleveland Chapter, 2040 E. 100th St. Wm. R. Morran, Master, 1281 West 104th St.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p.m.

**Dayton:**
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**Toledo:**
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**OKLAHOMA**

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**TEXAS**

**Dallas:**
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Fort Worth Chapter, 512 W. 4th St. Mrs. Ida B. Holibaugh, Master; Ruth Page, Sec., 1420 Washington St. Sessions every Fri., 8 p.m.

**Houston:**
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**Salt Lake City:**
Salt Lake City Chapter, I.O.O.F. Bldg., 41 Post Office Place. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th, W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

**WASHINGTON**

**Seattle:***
Michael Maier Lodge, Wintonia Hotel, 1431 Minor. Marjorie B. Umbenhour, Master, Tel. MI-1467; E. M. Shanafelt, Sec. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1-4 p.m.

**WISCONSIN**

**Milwaukee:**
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Fred C. Bond, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

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## Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

**ARGENTINA**

**Buenos Aires:**
Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

**AUSTRALIA**

**Sydney, N. S. W.:**
Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a Challis House, Martin's Place. Jacobus Van Boss, Master; Mrs. Florence Goodman, Sec. Open Tues. to Fri., 1 to 3 p.m.

**Melbourne, Victoria:**
Melbourne Chapter, 25 Russell St. S. T. Kerr, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

**CANADA**

**Montreal, P. Q.:**
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Frank A. Ellis, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thurs., 8:30 p.m.

**Toronto, Ontario:**
Toronto Chapter, 93 Davenport Rd. Marven Bowman, Master; Jean W. Campbell, Sec., 94 Highbourne Road. Sessions 1st and 3rd Thurs., 8:15 p.m.

**Vancouver, British Columbia:***
Vancouver Lodge, 878 Hornby St. A. Munroe MacLean, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

**Victoria, British Columbia:***
Victoria Lodge, 725 Courtney St. Thomas Fulthorp, Master; R. Gibson, Sec., 141 Montreal St.

**Windsor, Ontario:**
Windsor Chapter, 808 Marion Ave. N. W. White, Master; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

**Winnipeg, Manitoba:**
Charles Dana Dean Chapter, 122a Phoenix Block. John G. Meara, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions every Wed., 7:45 p.m.

**DENMARK AND NORWAY**

**Copenhagen:***
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

**EGYPT**

**Cairo:**
Cairo Information Bureau de la Rose Croix. J. Saporta, Sec., 27 Rue Salimon Pacha.

**ENGLAND**

The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

**London:**
London Chapter. Richard J. Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

**FRANCE**

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

**HOLLAND**

**Amsterdam:**
De Rozekruisers Orde. Groot-Lodge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

**MEXICO**

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Rafael Alonso Esparza, Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis, Mexico, D.F.

**NETHERLANDS EAST INDIES**

Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47, Semarang, Java, Netherlands East Indies.

**NEW ZEALAND**

**Auckland:**
Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master, Gifford's Bldg., Vulcan Lane; C. A. Troup, Sec. Sessions every Mon., 8:00 p.m.

**POLAND**

Polish Grand Lodge of AMORC, Warsaw, Poland.

**SOUTH AFRICA**

**Pretoria, Transvaal:**
Pretoria Chapter, J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

**SWEDEN**

Grand Lodge "Rosenkorset." Anton Svanlund, F.R.C., Gr. Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec.

**SWITZERLAND**

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

* (Initiations are performed.)

## Latin-American Division

**Armando Font De La Jara, F.R.C., Deputy Grand Master**

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

### JUNIOR ORDER OF TORCH BEARERS

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